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No. 84.] MAY, 1843.

THE MISSIONARY MAGAZINE AND Chronicle.

FRENCH OUTRAGE IN TAHITI.

Under the painful influence arising from this iniquitous proceeding, the Directors have been greatly gratified with the expressions of Christian sympathy and support which they have received from the Representatives of kindred Institutions.

From their Brethren of the Wesleyan Missionary Society, they have had prompt and efficient co-operation. The Officers of that Institution united with them in a Deputation to the Right Hon. Sir Robert Peel and the Earl of Aberdeen, on the 1st of April; on which occasion they explicitly stated their deep interest in the welfare of a sister Institution, and joined in urging upon Her Majesty's Government the adoption of suitable measures to avert the threatened evils. At the Public Meeting, also, holden at Exeter Hall on the 12th ult., our Wesleyan Brethren took an active and effective part in the proceedings of the day.

From the Committee of the Baptist Missionary Society, the Directors have likewise received the assurance of sincere Christian sympathy under the dangers which seemed to threaten their Missions in the South Seas.

The Committee of the (Moravian) United Brethren's Society for the Furtherance of the Gospel among the Heathen have addressed to the Board of Directors the following fraternal letter, which we have great pleasure in presenting to our readers :—

97, *Hatton-garden, April* 5, 1843.

Dear Brethren,—We beg to acknowledge with much respect, the receipt of a letter addressed to us in your names by your esteemed Foreign Secretary, the Rev. A. Tidman, inviting the Christian sympathy and co-operation of our Society, in reference to the recent assumption of Sovereignty by the French in the Island of Tahiti. The Deputation of your own and the Wesleyan Missionary Society, appointed to wait on Sir Robert Peel and the Earl of Aberdeen, with a view to claim the friendly intervention of Her Majesty's Government, on behalf of the important interests likely to suffer from this procedure, having been called to the discharge of its trust before it was possible for us to summon a Special Meeting of our Committee,—it only remains for us, in the name of that Board, and in pursuance of a resolution unanimously adopted at a session held on the 3rd inst., to assure you of our earnest wishes and prayers,—that the cause, we have all so deeply at heart, may be effectually benefited and furthered by the transactions in which you have been, or may still be, engaged; and that the counsels of men, and the course of events, may be so ordered, by our gracious and almighty Lord, as to issue in a large increase of spiritual and temporal blessing, to the objects of your Christian affection and solicitude.

Meanwhile, we gladly embrace the opportunity thus unexpectedly presented to us, of tendering to your Board, on behalf of our whole Society, a most cordial and affectionate recognition of the persevering and faithful labours of your Missionaries among the natives of the islands in the South Seas; and of expressing our unfeigned thankfulness to the Lord for the manifold and abundant blessing wherewith they have been crowned.

We desire, at the same time, to revive the memory, and to renew and strengthen the feeling, of that fraternal union which subsisted between our predecessors now gone to their rest, and the Founders of your Institution; and while we continue to remember and highly to esteem the latter, and the Missionaries whom they were instrumental in sending forth to the islands of the Southern Pacific, as some of the earliest and most honoured of our fellow-labourers in the field of the heathen world, to assure you, that we have not only shared the encouragements, and rejoiced at the success, vouchsafed to your Society and its messengers, but have also sympathised deeply in your occasional disappointments, difficulties, and trials.

At the present crisis, we feel especially called upon to offer you the assurance of our heartfelt participation in the distress and anxiety, which the intelligence lately received from Tahiti has caused the members of your Board, and the whole body of well-wishers to that Mission, embracing, as we rejoice to know, persons of every class of society, and of every religious denomination in these realms. Most fervently do we unite our supplications with your own, and with those of all our dear Christian brethren, that that gracious Saviour, to whom all power is given both in heaven and on earth, and who is the sure refuge of his people, and their helper in time of need, may be pleased to interpose for the protection, the comfort, and the spiritual refreshment, of the members of the Tahitian churches, to avert, or, if this be inconsistent with his wise and merciful purpose, to sanctify the trial, which appears to be impending over them; and to make it evident to all men that, "he who toucheth His servants, toucheth the apple of His eye."

We salute you, with cordial affection and esteem, and remain, dear brethren, in the fellowship of our only Lord and Master,

Your faithful brethren and fellow-servants,

W. ELLIS, *Chairman*,
P. LATROBE, *Secretary*,
W. MALLALIEU, *Treasurer*.

The Committee of the Church Missionary Society, have also expressed on the painful occasion their cordial Christian sympathy and regard in the following appropriate Resolution :—

That the Committee have received with extreme regret, the tidings of the aggression of the French on the Island of Tahiti, and of the forcible introduction of Romish Priests into one of the most flourishing fields of Protestant Missionary enterprise; that the Committee are desirous of expressing their deep sympathy with the Directors and Supporters of the London Missionary Society, under the present discouraging aspect of a Mission in which their labours have been hitherto crowned with so large a measure of success, and which has been the centre for the diffusion of Evangelical truth into many of the surrounding groups of Islands; and that they would at the same time express their earnest hope and prayer that the light of Christianity, which has by the good providence of God been kindled on the distant shores of Tahiti, may yet be preserved from the corruptions of an apostate church.

Extracted from the Minutes, April 10, 1843,
D. COATES, *Secretary, C.M.S.*

It will doubtless increase the pleasure of the Members of our Society to learn that, in addition to the preceding expressions of regard from the different sections of the Missionary Church in our own country, the subjoined com-

munications have been received from our brethren on the Continent: the first from the PARIS MISSIONARY SOCIETY; the second from the EVANGELICAL SOCIETY OF GENEVA.

1.

Paris, 23rd March, 1843.

HONOURED BRETHREN IN JESUS CHRIST,—You cannot doubt the sentiments of genuine and lively sympathy with which we have received the intelligence of the events which present so threatening an aspect towards your missions in the Pacific. Our alarms have not been less sensible, nor our grief less profound, than if these proceedings affected the interests of a mission founded by ourselves. We feel anxious to avail ourselves of the earliest opportunity, to testify the sincere interest we take in the novel position in which you are placed in reference to these islands, where your missionaries have expended, during so many years, and with so much success, their strength and their lives. We are so weak and insignificant, that our influence could not be of much use to you; but, if you judge that under existing circumstances, our Society could render you the slightest assistance, we are at your service. We should be happy to show, otherwise than by words of condolence, that your labours have ever been dear to us, and what an especial value we attach to them at the present moment.

In this assurance, we remain,

In the name of the Committee,

LE CONTE VER HUELL, *President of the Society.*

GRAND PIERRE, *Director.*

2.

GENEVA EVANGELICAL SOCIETY.

Oratory, April 15, 1843.

TO THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY.

DEAR BRETHREN.—We have keenly felt the blow which the Papacy has struck at the interesting missions of Otaheite, and, through them, at the whole Church of our Lord Jesus Christ. You do not suffer alone, dear brethren: we, your brethren throughout the Continent, all suffer with you. In this unprecedented transaction we see not only a fearful blow levelled against Missions, but likewise the first victory of the modern Papacy united anew with the powers of the earth.

We have just printed a letter addressed to every Missionary Society, and the Evangelical Institutions of the Continent, which you will receive within a few days.

The letter concludes with these words:—

"We propose, then, dear brethren, that you and your friends set apart a day for prayer, in order that earnest supplications may be presented to the Head of the Church:

"1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume '*by the Spirit of his mouth*' (2 Thess. ii. 8) the deadly errors of the Papacy; to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God."

"We invite you at the same time to recommend these objects and these prayers to those who, in connexion with you, may, during the ensuing six months, preside at the Monthly Missionary Prayer Meetings, on the first Monday in the month; or any other day established among you.

"Finally, we ask if the present would not be the right time to form a Society —a confederation—for the purpose of prayer, similar to those formerly founded— in Holland, for South Africa—in England, for the Society Isles; and which were attended with extraordinary conversions in those distant lands? We can do every thing by prayer."

Will you, then, dear brethren, appoint a day, (perhaps in the second half of May,) which might be set apart for these special objects of prayer? We thought it devolved rather upon you than us to arrange the time. In drawing down the Divine benediction upon our work, and upon the Church, this prayer-meeting would also serve, we may hope, to unite more intimately all the members of the body of Christ upon the Continent, and in the British Isles.

You have done quite right, so far as we can judge, in bringing the matter before Parliament. But do not let us forget that our strength is in God, by humiliation, faith, prayer, in union with all sincere Christians. Especially, we do not doubt that you will enjoy the sympathy, on this occasion, of evangelical members and ministers of the Church of England. Inferior considerations ought no longer to separate us. May all who glory alone in Jesus Christ be united against the Papacy!

Receive, dear brethren, the expression of our affectionate regards, and may God himself be your deliverer!

For the Committee of the Geneva Evangelical Society,

CHARLES GAUTIER, *President.*
J. H. MERLE-D'AUBIGNE, D.D., *Vice-President.*
A. BOISSIER MICHELI, *Secretary.*

On receiving this interesting proposal, the Directors, after deliberation, cordially adopted the following Resolution, in the earnest hope that it will receive the cheerful concurrence of all the friends of Protestant Christian Missions, to whom it is addressed:—

"That, in accordance with the invitation of their Christian brethren in Geneva, the Directors hereby recommend to the different sections of the Protestant Christian Church in Britain, and on the Continent of Europe; and to the Members of this Society in particular, to set apart MONDAY JUNE 5TH, as a season of united and solemn prayer to the God of all grace for his special blessing, to ensure the accomplishment of the important object proposed in the address of the Evangelical Society of Geneva; namely,

"1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume '*by the Spirit of his mouth*' (2 Thess. ii. 8) the deadly errors of the Papacy; to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God."

PUBLIC MEETING, EXETER HALL, APRIL 12, 1843.

FRENCH USURPATION IN TAHITI.

THE Directors have already communicated, to their friends throughout the country, the leading features of the recent intelligence respecting the arbitrary and flagitious proceedings of the French naval force, prompted by Popish intolerance and ambition, in the Island of Tahiti. Since the arrival of these deeply painful tidings, the subject has almost wholly engrossed the attention of the Directors; and, in dependence on the Most High, they have adopted every practicable measure which, in their judgment, appeared likely to operate as a means of rescuing this fair portion of their Polynesian Mission from the fearful calamity which has befallen it. With the co-operation of other Missionary bodies, they have communicated, by deputation and otherwise, with members of Government and of the Legislature, in the strong hope of securing the attainment of their object. Among other means suggested by the exigencies of the case, a Public Meeting of the friends of Protestant Missions was held at Exeter Hall, on Wednesday, April 12, for the purpose, as previously announced, "of adopting measures urgently required by the recent aggressions of the French on Tahiti, and for securing the general interests of British Missions in the Islands of the South Pacific." The following Report of that Meeting we have great satisfaction in presenting to our readers, in the full assurance that it will exercise a powerful influence on their minds in favour of the object for which it was convened, and tend effectully to engage their active and benevolent sympathies on behalf of a cause so closely identified with the universal interests of truth and righteousness.

CHARLES HINDLEY, Esq., M.P., presided.—The services were commenced by singing a hymn, after which the Rev. JOHN BEECHAM, Secretary of the Wesleyan Missionary Society, engaged in prayer.

The CHAIRMAN then rose and said,—Since I consented to take the chair, I have, so far as I had the opportunity, made myself acquainted with the topics now to engage your attention. You are aware that we are convened in consequence of the recent aggression by the French on the island of Tahiti. This is partly a political, and partly a religious subject; and I beg that, as this is a meeting of the friends of Protestant Missions, you will allow me, as a British citizen, and as a human being, to express my opinions, either as it regards the general interests of mankind, and the rights of citizenship whether in England, France, or Tahiti, or as it regards the interests of religion. You are aware that the island of Tahiti was one of the first scenes of Missionary exertion. For eighteen years, the Agents of the London Missionary Society laboured there without seeing much fruit; but suddenly the blossom and the fruit appeared together, and we were honoured to behold an exemplification of the fulfilment of the prophecy that a nation should be born in a day. I am sure that the intelligence from Tahiti, from 1815, gave delight not only to the London Missionary Society, but to every bosom rightly imbued with the love of Christ. We have rejoiced in the success of their labours. All Christendom has rejoiced to see that this Society was planting the standard of the Cross there, and that both princes and peasants

were gradually becoming, not only nominally, but practically Christians.

After reading an account of the successive aggressions of the French on Tahiti, from 1830 to 1842, as published in the *Missionary Magazine* for April, and the pamphlet recently issued by the Directors, the Chairman continued :—

This statement I believe to be correct; and, of course, any observations which I make will be founded upon my conviction of its truth. Now then, for what are we met here? We cannot—I am speaking now as an English citizen, and as a man desirous to see the principles of justice maintained—we cannot object to the Queen of Tahiti placing herself, if she chooses, under French protection; but we have a right to ask, whether the Queen has been allowed the exercise of her free-will in making this choice? We have not a right to say that she shall be under one influence or another; but we have a right, as an independent country, to say that she shall not be placed under French domination. It may be in the recollection of the meeting, that an application was formerly made by the late King Pomare, to be placed under British protection, and for that purpose to be allowed to use the British flag. Mr. Canning replied, that the King of England could not allow him to use the English flag, but that he would be happy to afford him all the protection which could be granted to an island situated at so great a distance from our country. I contend, therefore, we were in a kind of alliance with the Queen of the island, and on that ground we are bound to afford her our protection. The principles of justice it is desirable for all nations to recognise. We shall be told, perhaps, not to trouble ourselves with the matter—your Missionaries, it may be said, will still be respected, and allowed to fulfil the duties of their station. It is true that we have a right to demand protection, notwithstanding what has happened; but what I wish to know is, whether this is a just mode of taking possession of the island. We have a right to ask our Government to press that point upon the attention of the Government of France. We have a right to ask them, whether they have properly respected the freedom of judgment in this matter. An application like this might be safely made to any Government. I think we might refer the matter to the mediation of any friendly power—I think we might confidently appeal even to the French Government itself. Can it be consistent with the honour of such a country as France, that she should exercise her power in committing such injustice as this? Certainly not.

We should not, by any means, wish to draw our Government into war, or any difficulties of this kind. The Missionaries have preached the Gospel of peace in the islands, and we maintain the principles of peace at home. While we are extremely desirous that our Government should show that firmness and determination which always characterise a people who hold peaceful principles, yet we do not desire them to threaten the French in any way whatever. I know that there is a jealousy on the part of the French as to our Colonies. They may think that we who have planted our standard in almost every isle and continent of the whole world, ought to be the last to object to French colonization. Do not let us be misunderstood. The French may colonize wherever they legitimately can do it; all we say is, Do not deal unjustly with the Queen of Tahiti; do not take her islands by force, and then misrepresent the facts. If Queen Pomare desires to be under your protection, then we must abandon our point; but if, on the contrary, she has been induced by threats and intimidation to ask for your protection, it cannot be to the interest or the honour of France to possess a colony at such a great moral expense.

The Rev. Dr. VAUGHAN said, I rise to move the following resolution—

"That this meeting, representing different sections of the Protestant Christian Church of Britain, has received, with feelings of the deepest sorrow and the strongest reprehension, the intelligence of the unjust assumption of sovereignty by the French Power in the island of Tahiti, and the establishment by force of the system of Popery in that island; that it regards the Treaty by which the Native Government was constrained to sacrifice its independence as the result solely of extortion and violence—means no less at variance with the character of a brave and gallant nation than with the principles of political and social justice. And although this meeting, confiding in the omnipotence of truth, and the sure support of its Divine Author, utterly repudiates the principle of restriction and coercion towards other systems of religious belief for the purpose of upholding exclusively the interests of Protestantism, it cannot but regard the imposition of Popery by the arms of France on the christianized natives of Polynesia, as the grossest violation of religious liberty, and as evincing a spirit of proselytism rather than the power of Christian benevolence. That against these acts of violence and injustice, this meeting hereby records its decided and solemn protest; while it still indulges the hope that no motive will induce the Government of France to compromise its honour by confirming the aggression of its Admiral upon a defenceless people—a proceeding which could not fail greatly to weaken those feelings of sincere good-will and amity, which are cherished towards France by the best classes of the English people, and to awaken throughout the Protestant world astonishment, grief, and indignation."

It is well known that nearly half a century ago the first Protestant Missionary planted his foot upon the soil of Polynesia, and that during that interval a large space of the country there has been recovered from the lowest conceivable state of barbarism, and raised to a high state of comparative civilization; and that in effect-

ing this change, from the first to the last, British Missionaries have been the great agents. Now that garden, which was redeemed from the wilderness and cultivated, has been invaded by the foot of a stranger, and is threatened with being laid waste by the hand of the despoiler. What has been there realized as fruit by British virtue, industry, and piety, is about to be seized, it would seem, by French power. Might is there set up against right. The law of the strong is there set up against the law of the weak; and it would appear that things are come to this pass, that all that has been done by British zeal, humanity, and religion, for the purpose of civilizing and christianising those regions, is to be so much pure loss to British interests and to British hearts. This I think, Sir, is our case; and the question now is, Are these things so to be? We have met to express our opinions and impressions fully and freely, relative to the conduct of the French Government, if the French Government should put its seal to the perfidy and tyranny committed in its name at Tahiti. Let that Government attempt to conceal the fact that Tahiti has been torn by violence from the hands of its lawful sovereign; let that Government attempt to sustain the odious tyranny, the fearful bondage, which is now being set up there; that tyranny which has its centre in the infamous senate of three; that tyranny which subjects every Briton in the island to punishment, who dares to insinuate or do anything against the invasion of French power;—let the French Government come forth and put its seal to conduct like that in an Island recovered from barbarism by British zeal and piety; and then, I have to say, let Louis Philippe and M. Guizot lay their account with having their conduct scrutinized, exposed, denounced, execrated —execrated as from the very centre of British feeling. Let them lay their account with finding *that* feeling in meetings like the present, in every city and every town throughout the length and breadth of the country we call our mother. There are millions—and it should go forth from this meeting that it is so—there are millions in this country, whose minds participate in the higher elements of intelligence, and virtue, and piety, who, if things are to come to this pass in regard to the Missions in the South Seas, will become but as one spirit of fixed indignation.

It is hardly two short years since I had the pleasure of seeing M. Guizot, the Prime Minister of France, in this hall; there he sat, just there (pointing to the front seat next to the left of the Chairman.) At that time the husband of our Queen occupied the chair which you, Sir, now fill. God bless them both! Many noble sentiments were uttered that day. I had conversed with the spirit of Guizot many a time before. I saw his countenance; and I looked upon his countenance that day, as fine things were said, and saw it give signs of interest and marked approbation at the right points. He could not but feel interested, and now I wish he were here, that I might appeal to him, to his honour as a Frenchman, and that I might ask him whether he can count it a small thing, that his name should go over the length and the breadth of religious society in Britain, and through all the colonies of Britain, as the name of the Protestant Minister, who signed away the liberties of Protestantism under such circumstances as would attend the act, should he be led to confirm the tyranny that has been set up at Tahiti? I would appeal to his scholarship and statesmanship, and ask him whether he would like to stand out as an object of reprobation against all that English feeling, as connected with religion, which he knows to be so marked an element of our character. I should like to ask him if it be that, in his estimation, labours for the civilization of mankind lose all their value when they have to do with nations at a distance, and when the agents, employed in the work of civilization, happen to be Protestant Missionaries from the Island of Britain. Of all this he ought to consider.

But while one would press upon a mind like his considerations of this nature, I feel that there are minds moving in similar spheres at home upon whom it also behoves us to impress such considerations. There are those to whom we have a right to look as the protectors of equal rights, and as the protectors of Protestant piety. The rights of Englishmen—those rights which properly belong to a British subject—are put in great peril in the island of Tahiti; and while I believe war to be the greatest curse that ever visited the family of man, whether we look to the mischief it inflicts or the good it prevents, and while I see in it the great chapter in the history of humanity, and the worst chapter in that history, still there are other grounds by which a man might feel impelled, and other considerations which might give firmness to his mind, besides those which have respect to the sword and the bayonet, the cannon and the musket. It may be that we may be told that nothing can be done in this business; that this is a squabble between Popish priests and Methodist Missionaries, and that there must be no interference; and possibly Ministers of State may speak of being pleased at what has been done. But I would say, on behalf of this meeting, that the men, be they who they may, who take such a ground in relation to this question,

will not rise in their moral power in Britain by such a course. I shall hold the French Government responsible for all that may be done in their name, after they have had time to send to Tahiti; I shall hold the Ministers of State at home responsible for all the mischief that shall ensue which they may have had the power to prevent. They may tell me that they have issued such and such regulations, and they may point to the phraseology in which these regulations are drawn up; but I will go from their words to the deeds of their agents, and by those deeds will I judge of their guilt or innocence in reference to this island. Do you suppose, that if all the mischief which is now threatened should come upon us, that Protestantism will cease to exist? I answer, distinctly and emphatically, No. It would be the most calamitous chapter in the history of Roman Catholicism for the last hundred years. If it be asked how I make this appear, I should say, that the perfidy on which all this is grounded, and the tyranny by which it must be sustained, would have the effect of calling forth a feeling against it more powerful than any with which it has had to deal for the last century. It would be seen at once, that after all the soft things that may have been said in explanation of Catholicism,—after all the plausible things that we have frequently heard about its being changed,—yet all the worst things said of it were just the right things. This would be seen, and we dare not abstain from causing them to be distinctly seen. Our firesides are our own; we have them left; and we will expound these things to our children and servants; they shall understand them. We have our schools left, and our children shall be there duly taught all these things. We have our pulpits left, and we will take care that they shall be the channel through which our people shall be fully instructed. We have meetings like the present open to us, and we can avail ourselves of them. We have the press, at least as much ours as that of our opponents; and if Tahiti and Protestantism are to go down, then all this machinery must come forth; and from end to end of the land Popery will be better understood — Popery will be more deeply hated than anything else would have caused it to be in the history of our country. While I thus speak, I have no wish to cherish any unfriendly feeling towards any sincere worshipper in the Roman Catholic Church. I have no wish to infringe any right, as pertaining to him, that I claim for myself. But I am anxious that France should look to her course; and, after all her boasting of philosophy—philosophy about matters of history, and social policy, and how to deal with religious sects, after all her boasting of philosophy, yet to commit such a blunder in favour of Catholicism as has been done in Tahiti, would turn the laugh of philosophy in every other part of the world against it, and secure its silence for many a day to come.

The Rev. H. Hughes (of the Established Church) in seconding the resolution, said: I must express my gratitude for the calmness and moderation which seem likely to pervade the speeches delivered on this occasion. I am very glad to be able to think, that at present the French Government is in no way whatever compromised. I am very happy to think, that all we are called to animadvert upon, is the act of a single French officer; and I do most heartily hope it will be found there is a better spirit pervading France than that which would commit an act deserving of all that denunciation, so forcibly alluded to by the speaker who preceded me. This meeting has been convened principally through the efforts and exertions of the London Missionary Society. I am not myself a member of that Institution; but, nevertheless, I have always been able to give God thanks for the success and prosperity which have accompanied their endeavours in the most neglected quarters of the world. I think they, of all others, are the proper persons to come forward and take the lead in setting on foot those measures which will lead to an unanimous expression of opinion by all who fear God, and know the value of the truth as it is in Jesus. I think, therefore, that the gratitude of the whole Christian Church is well due to the Directors of the London Missionary Society, and I rejoice to be able to follow in that path which they have marked out. I hope they will find an unanimous response throughout the kingdom, and that the national voice will be elevated against usurpation of every kind, especially against that commenced and carried on by the power of the Church of Rome.

We have already heard that five years ago a French armed vessel, under command of the same Captain who has been forward on the present occasion to perpetrate an act of tyranny, exacted from the Queen of Tahiti a sum of 2,000 dollars, under the terrors of the thunder of French cannon, on account of the removal of two Popish priests, who had landed in contravention of the established law of Tahiti. The following year another act of injustice was perpetrated—the laws which caused the removal of the Romish priests were abrogated, and since that time the emissaries of the Roman Catholic church have had the same liberty to publish their doctrines as the missionaries of other sects of the Christian world. It is proved, then, by these and subsequent events which have taken place, that this is one of those efforts in

which Rome is so fertile, to establish herself everywhere, and to reign triumphant over men. From all that we have heard to-day, we cannot but conclude, that the case before us is one which demands the firm and united protest of this Christian land. The acts of our Government, however, depend very much upon the manifestation of feeling throughout the kingdom, and for this reason, I am earnestly desirous that our example to-day should be generally followed, in order that the Government may see that there is a depth of moral feeling in the hearts of Christians, which in a moment can forget rivalries and divisions, and the existence of such things as sects and denominations amongst the people of Christ, and only remember that there is a Gospel to believe; that there is a truth which it is our bounden duty and interest to defend; that everywhere the oppressed servants of Jesus Christ are objects of our compassion and our prayers; and that everywhere we should throw over them the shield of our protection and make the British name respected as the protector of the helpless. I have not the least doubt in my own mind that the real cause of all which we are now called upon to deplore, and to protest against, is the spirit of Popery making her advances in the world, and preparing herself for that last great contest which we must yet expect.

Let me remind the meeting that this is not the first time the Church of Rome has made use of the instrumentality of France to advance her designs, to confirm her usurpations, and to sanction her acts; and if we, who are met on the present occasion, shall fail to accomplish that end, which is the object of our desires and prayers, it will not be the first time that the spirit of Popery in France has taken advantage of English confidence, or English vacillation, to enable her to confirm her triumphs, and to complete her aggressions. No; this spirit which has invaded the peace of Tahiti is just the same as that which, in 1572, on the night of St. Bartholomew, deluged France with blood, and filled her with an exceeding great cry. It is the same spirit before which Coligni fell—that man as faithful to his God as he was wise in council and renowned in arms. It is the same spirit which leads the Church of Rome to endeavour to plant her triumphant foot on our neck, and will never leave her satisfied till she has made us as wretched as herself. Oh there have been days in which I have indulged in far different thoughts from those which are now forced upon my mind; I have looked away from all the din and tumult and turmoil among ourselves, to the peaceful habitations of the South Sea islanders, and the purity of the Gospel as there professed and practised; and I have thought that if, in the providence of God, the dark cloud which appears on our horizon should spread itself over the land, when all the purity of our own worship should have disappeared, and the spirit of the Tractarian heresy should have forced from us all those things which we have been accustomed to hold dear, we might look to some far distant spot where the voice of prayer still rose from spiritual minds, where the truth of the Gospel was still preached by lips untainted with the errors and heresies of the land, and might rejoice that God had there fenced in for himself a little fold, where his servants still gathered for worship in security and in peace. And is this prospect now to be clouded? Are we to look in this direction only to another district over which Rome has asserted her supremacy? We trust that this will not be the result: sure I am that the English people will not suffer it to be so without a firm and consistent expression of those feelings and opinions which every true Christian must ultimately entertain upon the subject.

The Rev. Dr. ALDER, Secretary of the Wesleyan Missionary Society, rose to propose the next resolution. After some prefatory observations, he said: I feel that I shall best serve the interests of our common cause by directing the attention of this assembly, for a short time, to some matters of fact connected with the subject now under our consideration. Allow me, then, to remark, that, amongst the other intolerant exclusive claims set up by the Church of Rome, is that which she makes to universal dominion. She conceives that she has as much right to send an army of priests into any country, whether occupied or unoccupied by Christian teachers belonging to other denominations, and to take possession of such country, as the Queen of this great empire has to send a British army to dispossess invaders of any portion of her dominions. In accordance with this principle, she has directed her attention to the Pacific Ocean; she has found in France agents, and, to a great extent, means, for promoting her particular designs. In the year 1805, a society, called "The Society devoted, or dedicated, to the Hearts of Mary and of Jesus," was organized in Paris, and in 1817 was established by a Papal Bull. This society may be regarded as an offshoot from the Jesuits; and judging from the subtlety, the craft, the activity, and the devotedness which it manifests, it is a true scion of the ancient stock. In 1825, this society was directed, by Leo the Twelfth, to send agents to propagate the tenets of Popery in the Sandwich Islands. The attention of Rome continued to be directed towards the Pa-

cific Ocean, and she resolved to increase the number of her labourers, and to extend her operations in that part of the world. In 1834, we find four persons connected with this particular society at Valparaiso, holding conferences with the heads of the Romish Church in that place, with a view to ulterior movements amongst the islands of the Pacific. It was finally resolved that two of them should go to the Gambier's Islands, and the other two to Tahiti; but the two proceeding to Tahiti were to go there disguised as carpenters. Tahiti was conceived to be a most important point as connected with the other groups of islands in the Southern Ocean. France was, therefore, anxious to obtain possession of it. In this way the Government hoped to gratify the vanity of the French people, and here was one motive for the usurpation. It had been stated again and again by the theologians of Rome, that no tribe or nation had ever been converted to the Christian faith by the labours of Protestant Missionaries; and that, if it could be shown that such an effect had been produced, they would admit, that a church accomplishing such a result was a part of the true Church. The practical and satisfactory answer to this charge was Tahiti. Look at Tahiti. There you see idolatry abolished; there you see the people taught to read and understand the word of God; there the people are walking in the fear of the Lord, enjoying the consolations of the Holy Spirit, and exhibiting all those social and personal qualities which can be demanded for the purpose of proving that they have been truly converted to the faith of Jesus Christ. Well, then, all this must be destroyed; the Protestant Mission in that island must be put down, in order that we may not have it in our power to exhibit such evidence of the success with which it has pleased God to favour us. Such is the evident object of the Church of Rome.

In the year 1821, a society was formed in France called "The Society for the Propagation of the Faith." For some time the existence of that society was known only to a few. About 1826, it was discovered by some of the leaders of the French Liberal party that such an institution was in existence, and they apprehended that the great purpose of the association was to bring the institutions of France again under the influence of the Papacy. But they were assured that this was not the case; and then the minister of ecclesiastical affairs stood up in his place in the House of Deputies and said, in defending that society, that it was a noble idea of Louis XIV. to found an institution in France designed to carry the glory of France and the knowledge of Christianity to the very ends of the earth. And this was just the principle adopted and acted upon; and hence you find *that* portion of France which is called the infidel portion, adopting Roman Catholic Missions, not because they care anything for the religious interests involved in them, but to render those religious efforts subservient to the extension of the political power of France throughout the world.

In support of these statements, Dr. A. read some extracts from *The Annalist*, a Roman Catholic publication, issued by the Society for the Propagation of the Faith, bearing evidence of the movements of the French Missionaries in the Pacific Islands, and full of the grossest misrepresentations respecting the labours of the Protestant Missionaries. Having completely refuted these, he then proceeded to give a detailed account of the proceedings of the Romish priests in Tahiti, and said, We have come here to protest against this act of aggression, for such I must consider it, on the part of the French, on the authorities of the island and our Missionaries there. We are met to declare that it is a proceeding, in our judgment, characterized by circumstances more befitting buccaneers and pirates than a civilized nation. The Protestants of America will join us in this protest. The American Board of Missions, and other institutions in that country, will, I doubt not, press upon their Government, ere long, to tell France that she must not trifle with our Protestant institutions. We can afford to be silent when we read in the French papers of the rapid decay of British power and influence; we can afford to be silent when we hear the French assert that Britain is reduced to pauperism, and that British glory is on the wane; but we cannot be silent when the vanity and superstition of France interfere with the interests of the souls of men. We have come here for another purpose—to devise and carry out measures for preserving from such insults and injuries our missionary establishments everywhere, but especially in the Pacific Ocean. For where is all this to end? This is only the beginning of a series of aggressions. The French, being successful in their first effort, will not rest satisfied without attempting more. Now, as it has pleased our heavenly Father to grant us success in our efforts to promote his glory, it must be our care to guard what he has given us, that it may not fall under the influence of any deteriorating and destructive power. We have come here to-day for another purpose, as the resolution which I have to move states, to sympathise with the Queen of Tahiti; for we have every reason to believe that great violence has been done, not

only to her dignity and authority, but to her religious principles and feeling in connexion with the affair of which we complain. It is true, we have been told that the Queen, to say the least, was passive in the affair, and is not at all disposed to complain. But how are we to reconcile this with the following letter, addressed by Queen Pomare to the Vicar Apostolic, when she sent away the two Papal priests on their *first* attempt to establish themselves at Tahiti, and not on the *second*, as falsely asserted in the *Dublin Review*. "Tahiti, Nov. 21, 1836,—Friend and Grand Missionary, dwelling at Mangareva: I salute you in the True God. I send away these two men to Mangareva: it is not at all pleasing to me that they remain here at Tahiti. This is the word which I address to you; do not send here to Tahiti, the men who are under you. If you send your men into this land I shall send them back again. There are here, in divers parts of my kingdom, Missionaries who preach the true word. We will not embrace any other. I salute you, POMARE."

The following letter was addressed at the same time by the Queen to the priests themselves:—"Laval and Caret, Nov. 29, 1836, —I salute you both on your entry into my kingdom. This is my declaration to you both. Do not remain in my territory. Go away to your place at Mangareva. There are Missionaries in my territory. We have also been taught in the word; and we know the word. Grace has sprung up also in my kingdom: be not wicked; have no unfriendly thoughts. Have I done you any injury? No, you know my attachment and kindness for you both: I myself also know your attachment and kindness for me. Do not imagine that this declaration comes from any other; no, this declaration is mine, and that of all the Chiefs. It is our will that you should not remain in this kingdom. I salute you both on your departure. POMARE."

The sentiments of the Queen must have been greatly changed between the two visits, if what the French agents say is true. Indeed, she has never shown any disposition to countenance this religious or political movement on the part of France and Rome. But we are to express our deep sympathy with the Missionaries at Tahiti. We are told that the Queen will be safe under French protection; but we sympathise with the Missionaries, because of the character of the man who will in all probability wield the greatest French influence in that island, and who is the greatest enemy to Protestant Missions; and I fear, also, that the Missions will suffer from the effects of the presence of the captains and crews of the whalers and other ships; for, generally speaking, these men are in favour of a movement which is likely to establish a system of things in connexion with all that is base and wicked, in preference to retaining a system which promotes morality of conduct and purely Christian principles. We are to sympathise with the people, too, and we do deeply sympathise with them, because of the character of the teaching that will now be spread throughout this land, under the influence of France and Rome. What that will be, you may judge from a canticle to the blessed Virgin, prepared for the use of the Tahitians, which is as follows:—"We hail and love thee, O Mary, who art the mother of Jesus Christ!" I still quote from *The Annalist*, the work published by the Society for the Propagation of the Faith:—"We hail and love thee. There is no one but thee who art at the same time Mother and ever Virgin. Thou art ever full of the graces of our God; we hail and love thee! The holy Son of the Almighty Jehovah is ever with thee; we hail and love thee! Thou art blessed above all the women of the earth; we hail and love thee! The blessed fruit of thy womb is Jesus Almighty: we hail and love thee! Pray for us, mother of our God: we hail and love thee! Yes, pray for us, O mother, for us who do nothing but sin; thou knowest that we are all thy children: we hail and love thee!" Such is a specimen of the new teaching, the new doctrines and opinions, introduced into Tahiti by the persons to whom we have referred. Let us hope that this meeting, under the guidance of Him who worketh all things after the counsel of his own will, may cause this disastrous attempt to be overruled for the further spread of his truth, until every continent and island shall be sanctified by that truth, and reflect the purity and the charity of heaven. Dr. Alder concluded by moving the following resolution:—

"That this meeting hereby expresses its sincere sympathy with the deeply-injured Queen of Tahiti, under the cruelty, injustice, and oppression, by which she has been deprived of her authority and independence; with the Missionaries of Christ, labouring in that island, under the hindrances to their success, and the danger to their liberties, which they may justly apprehend from the teachers and supporters of Popery; and with the Tahitian churches, under the fearful trial of fidelity and stedfastness by which they are now visited: and this meeting devoutly trusts that the God of all grace will enable his faithful ministers, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, successfully to encounter the advocates of error; and that he will guard the purity of the infant churches, and preserve the islanders in general, amidst the allurements of superstition, and the temptations to vice, with which they may hereafter be assailed."

The Hon. and Rev. B. NOEL said, The resolution, which I have the honour to second, contains an expression to which I

wish first to direct the attention of the meeting:—"That we deeply sympathise with the injured Queen of Tahiti, under the cruelty, injustice, and oppression by which she has been deprived of her authority and independence." Those who recollect the terms of the first resolution, will perceive at once that this expression is not intended to reflect upon the French Government, but upon the act by which Admiral Thouars has placed the island under the dominion of Frenchmen, and which we hope the French Government will disallow, in consequence of the feelings expressed not only at this meeting, but at other meetings, and by the country at large. The facts of the case have been placed before the meeting; but, as for the most part they were derived from English statements, it is obvious that they may be attacked upon that ground. I shall, therefore, endeavour to set before you what are the statements given upon other authority. In order to add to the information which the meeting may possess, I will give a French version of the same events, which was placed in my hands yesterday. It is contained in the French journal *Universelle*. According to this, it was not until the year 1836,—and I advert to the circumstance because it has been said that the French and the Roman Catholic priests found their way together to Tahiti,—that two French priests were sent by the Catholic Missionary Society to that island. You have heard that the Queen of Tahiti, in pursuance of a law previously existing, prevented those Missionaries establishing themselves in her island. Of the policy or impolicy, the propriety or impropriety, of such law, I will not speak; but the fact was that, owing to it, these two gentlemen were not permitted to establish themselves there. In consequence of this insult, as it was alleged to be, to the French nation, we find the following statement made in this French journal:—"Outrages like these must not remain unpunished. The Sandwich Islands have been the theatre of scenes very similar, and this religious intolerance called for a striking repression."

It appears, then, by this French account, it was not for any insult perpetrated against the French nation, so much as for the religious intolerance of these islanders, that this naval effort was to be made. In consequence of such religious intolerance, the *Venus* and the *Artemise* received instructions on the subject. Here indeed the French Government would seem to be implicated; but the proceedings of their Admiral have not been recognised, and I trust never will be. The French Government sent these two vessels to obtain satisfaction for that alleged insult, which consisted in the Tahitians acting on their own law. Now, whatever may be considered the policy of such a law, I may remark, in passing, that the French Government did, by the mission of these two vessels, revenge a mode of conduct which they habitually, if I mistake not, exercise themselves. Should you ever pass through France without obtaining a passport from the Government, I ask, whether that Government would not consider itself at liberty to deport you instantly? It is the regular mode of proceeding; so that none of us could do in France what these two Frenchmen did in Tahiti, without being subject at once to that conduct on the part of the French Government. Hence there is a manifest injustice in their conduct in revenging on a feeble nation what they would not allow to be done among themselves.

After exposing other mis-statements in the same paper, Mr. Noel continued:—Some reasons have been adduced by these French writers why the Government should desire to place itself under French protection. The first is, that the island under the gloomy and austere reign of the Missionaries, had been rapidly depopulating. They state that the population, which fifty years ago amounted to 150,000, has been reduced to 10,000 or 12,000. I have, however, a letter written in 1803, which states that, in consequence of human sacrifices and barbarous wars, the inhabitants of Otaheite had been reduced to 8,000. That was before the Missionaries had exercised the least influence there; and now, according to their calumniators, the number is reduced to 10,000 or 12,000. I have also a letter from Captain Bruce, dated 1838, in which he represents the Society Islands, of which Tahiti is one, as being in a most prosperous state. The next reason assigned by the French writers is, that the gloominess of the religion of the Missionaries is such as to become intolerable to those amiable islanders. The Puritan Missionaries, they say, have imposed the hard and gloomy religion of the Bible, constraining them, among other vexations, to dance no longer on the Lord's-day—no more dances in Tahiti, no more games there, no more music. They then state falsely that, in the year 1823, the English offered their protection; whereas the fact is, that at that time the people themselves wished to be placed under the protection of the British Government, but that Government thought fit to refuse.

In confirmation of the statement made by Dr. Alder as to the anxiety of the Queen to be placed under British protection, Mr. Noel read a letter addressed by her to Capt. Bruce, and also one addressed to his late Majesty, William the Fourth, and resumed—

The statements of the French writers show what is to be the character of the religious teaching to be substituted for that introduced by your Missionaries. It is to consist of games, racing for money, and dances after the manner of the Greeks. What then is, in fact, the reason why this convention has been signed? According to a French writer, more candid and more just, "Only when the threat of cannon obliged them to it." If it were a treaty properly formed, however we might lament it, we must allow it to be confirmed; but a great writer on the law of nations has stated, that any treaty in which there is a vice in the formation, is not to be respected by other nations. Here we have an incurable, a fatal vice, and it is a treaty which we are on no account bound to respect. I trust that none of us would be disposed to advocate the exertion of any authority on the part of this country to prevent Roman Catholic Missionaries from landing where they pleased, and propagating their doctrines; nor is it our object to interfere with the improvement of French commerce. We do not question their right to form commercial treaties with any other people, if it is proved that they contain no provisions which are unjust to ourselves; nor are we disposed to enter any protest against their acting even in an unjust manner against nations with which we have no connexion, not being fully informed of the circumstances of the case. But when an island, united to us by so many ties, is suffering undeniable injustice, even according to statements made in the most impartial manner in support of those actions against which we protest, then it does become us to contend for these following objects. We have a right, and it is questioned, I imagine, by no one, to mediate and remonstrate strongly on behalf of our fellow-Protestants suffering anywhere under cruel injustice; and if our fellow-Protestants in Tahiti are now to have their liberty wrested from them, *that* is an outrage and a wrong against which the law of nations does not forbid us to remonstrate. If we had no other connexion with them than this, that they are our fellow-Protestants, suffering a cruel outrage, we should have a perfect right as a nation to interpose to save them. You have heard to-day sufficient proof that Tahiti is an old and recognised ally, and the law of nations does not forbid us to interfere.

But there is a still more plain ground upon which our Government might proceed to rescue those innocent people: not only have the population renounced idolatry, and many become true converts to Christ, but civilized habits are spreading amongst them, so that a trade, which from year to year is sure to enlarge, is already established with the Pacific Islands. I ask, then, whether it is not manifestly right that this great nation should prevent its commerce from being curtailed? All these objects, I trust, may be secured in a way which appears, so far as I can see, liable to no just objection. I do not say to the French nation, you shall not establish any treaty with Tahiti, but if you demand the entire commerce, we cannot consent to that. But have we any hopes of success? Notwithstanding the power of France on the one hand, and the coolness with which our Minister for Foreign Affairs may have listened to any application on the other, I think we have hopes. For it is impossible to escape men of penetration, that in case of a war between the two nations,—which I trust never will happen,—the immense distance of Tahiti would render it difficult for the French, (gallant though they are,—but not so calculated to be a naval as a military people,) to retain the island; it would be the very first possession that would fall into the hands of the English; and the French must be aware how inexpedient it would be to attempt to maintain an establishment there, after their experience with regard to their settlements on the coast of Africa. Therefore, I think, that when French vanity has been satiated for a few moments, they will not deem it desirable to retain possession of the island in the face of the strong remonstrances of England. Nor do I think that a man of such high character and principle as M. Guizot can be insensible to the danger of suffering not only present reproach and indignation from the millions of England, but of having his name handed down in the pages of history as that of the author of an outrage so unprovoked and utterly indefensible. When I look to France, I am not without hope that the just expression of English opinion will have great weight, and prevent the vanity of the nation from implicating and identifying itself with the transaction. Nor am I without hope at home; because a Minister of State will naturally look at both sides of a question and obtain every information he can upon it, before he enters upon a mediation which might involve great consequences. We must not attempt to cure a small evil by committing a greater. We deprecate the idea of war; but when I consider the justice of our claim, I conceive that the mediation may be entered upon without the slightest danger of that calamity.

If, then, the recommendations from this platform to-day be carried out, if the London and other Missionary Societies, and if every town and city of England petition the Government and the

Parliament to interfere on behalf of our persecuted friends, not only will you prove to the Government that it is not the case of a few despised missionaries alone, but that of a large Society, whose ramifications extend through all ranks to the remotest parts of the empire; you will teach France that it cannot, without being held up to all Europe as an unprovoked aggressor upon a defenceless people, continue in the course in which her Admiral has marshalled the way for her. I do not hide from myself the difficulties in your way; I do not pretend to augur *that* ultimate success which I heartily desire. But I urge you to consider that it is not Tahiti alone which may be sacrificed by the French convention: the same insults which were invented at Tahiti may be invented in other islands. That convention gives the power of banishing from the island any person who speaks a word against the French nation; and it will require no great ingenuity to construe the preaching of the truth as it is in Jesus into an attack upon France, for Roman Catholicism and France are there identified. In that "smooth convention," as some have termed it, I do not see the sign, but I am sure the result will be, that truth will not have a fair battle with error, but error will be forcibly established in those flourishing missions.

Permit me to counsel you that in the course of your benevolent efforts no violent language should be used against the French Government, no, not even if they are found to consent to this act, not even if they were justly to be reproached with this most glaring injustice; because it is very easy to find instances in our own history, perhaps, to match this case. Let us not revile, but calmly and strenuously represent the facts, and ask for justice. Happy will you be, if you are the means of continuing to those innocent people the enjoyment of those comforts and blessings which, under the benign influence of Christianity, they have enjoyed! And if you fail, you will have, at least, the testimony of your own consciences that you have done right, and you will receive the thanks of your fellow-Protestants in every part of the world, and, I doubt not, the approval of God. And should those churches be destined to severer trials than we can wish them to experience, it may be, finally, under his wonder-working providence, to manifest more than has ever yet appeared, how, even to the endurance of martyrdom, those principles can sustain us which his grace imparts even to the heart of a reclaimed savage. It is possible also that your Society may influence the Protestants of the United States to join in your remonstrance, and that, as Cromwell did of old, you may awaken all the Protestant nations and states of Europe to unite with you, and what perhaps may be still more influential, the soundest part of the French population, the Protestants, who are already with you in heart and feeling, whose patriotism cannot be suspected, and whose opinions are not based on English feelings. With such a union of numbers, intelligence, and principle, our efforts may yet be crowned with success.

The resolution was then agreed to.

The Rev. T. ARCHER proposed the next resolution:—

"That although this meeting cannot but deplore the imposition of the principles and rites of Popery on a people but recently emerged from Pagan darkness, it nevertheless devoutly recognises, in this painful dispensation, the wise and holy providence of God; and, trusting in his faithfulness and mercy, this meeting humbly prays that he will make the wrath of man to praise him, by overruling injustice and oppression for the furtherance of the Gospel, and by securing, from the renewed hostility of an apostate Church, brighter triumphs for the Saviour, in the final overthrow of Antichrist, and the redemption of the world."

The motion refers rather to the religious than to the social or commercial aspect of the question. It seems to be our duty to bow before God, and recognise his infallible wisdom and authority. All the hopes of the Christian Church proceed from him and him only. While we, perhaps, were dreaming all was happy and secure, he with one blow of his right hand has partially laid our hopes in the dust, that we may learn to place more reliance upon him. But, if this event have the effect of unmasking Popery, and showing more clearly its unchangeable character, and that it is now aiming to make up for the losses it suffered by the Reformation; if it induces the Church of Christ to fight the battle of Protestant truth, God will have taught us by this affliction a most beneficial lesson. I condemn this act of France on account of its thorough hollow-hearted hypocrisy. If the Admiral had boldly come forward and demanded possession of the island for the purpose of colonization or of commerce, that would have been honest; but to say that the Queen required protection when her words were, That rather than submit to such terms, she would die, trusting in God—to say such a person was a voluntary agent when she signed the convention, was a monstrous imposition. Nor was it better to say that the people could not protect and govern themselves. And then what was to protect them? I characterize the action as a gross violation of religious liberty and of civil rights. The Roman Catholics have a right to go wherever they can, and introduce their own doctrines—they would be acting inconsistently if they did not; but they have no right to interfere with the laws of any particular

country. And when they find a law enacted they are bound to respect it. I cannot help thinking that this action on the part of the French navy, if ratified by the Government, will be an act unparalleled for its meanness as well as for its atrocity. The day has been when the recital of such a deed would have roused the chivalry of Europe. When the rage for colonization, for which the French are most unfit, and the passion for proselytism—a singular climax to the long train of infidel philosophy—shall have passed away, the statesmen of France will execrate such a deed as a foul blot on her fair escutcheon. Let it not be thought that the case is desperate. We are not yet sunk so low that Britain is to be disregarded; and France is not quite so high as to treat our opinion with contempt. France may disavow the deed; but, if not, we shall have done our duty to ourselves and our posterity; we shall have vindicated our own consistency; and, if Tahiti should fall, we shall feel that it was not without a noble endeavour to save her.

The Rev. J. CUMMING, of the Church of Scotland, said,—I believe that the Roman Catholic priesthood will henceforth possess a footing for the spread of anti-scriptural opinions such as they never did before in Tahiti—principles so congenial as theirs to human nature must exercise a powerful influence over a people just emerging from barbarism. The poor islanders will be taught no longer to cry, "Abba, Father," but to substitute for it the miserable and wretched *Ave Maria;* serious obstacles will speedily be thrown in the way of the preaching of the Gospel by the faithful ambassadors of our Missionary Societies. If the Church of Rome availed itself only of spiritual, moral, and intellectual weapons to spread its principles, we should have nothing to say. We might deplore their success, but we would not, by physical weapons, restrain them. But the same principles will be taught in Tahiti, and the same weapons used, as have hitherto characterised the Church of Rome. I regard the aggression with great alarm. To me it appears a part of that dreadful conspiracy against the rights of man, that dreadful treachery to all the principles of Divine truth, which is contaminating vast numbers at home, and endeavouring to crush greater numbers abroad; and against which all who love our common freedom and our common faith, the glory of our God and the perpetuity of our principles, whether in Tahiti or in London, are called upon prayerfully, firmly, and perseveringly to protest.

The resolution was then put, and carried unanimously.

The Rev. J. BLACKBURN rose to propose the last resolution. He said that the history of Roman Catholic missions throughout the world, would prove that Romanism was no better than a baptized Paganism, and that the Missionaries of the Romish Church had gone to different places to establish rites rather than to diffuse opinions. The attempt upon Tahiti was an attempt not to produce new convictions, but to introduce new ceremonies. We were at issue with Rome as to what it was which religion really consisted of. Let no unbeliever present be mistaken upon this point. We maintain that the views which would be diffused by the Missionaries from France, are views subversive of the Gospel of the Lord Jesus Christ, and for this reason we feel bound to do all in our power to prevent their diffusion. For many years our Missions in the South Seas had been the objects of slander. Kotzebue had stated that the inhabitants of the islands of the South Seas had less regard for sobriety, morality, and decency after than before they were initiated into Protestantism, but Capt. Waldegrave and Capt. Byron had given far different testimony; on that very platform they had borne witness to the Christian virtues of the natives of Tahiti. The Society for the Propagation of the Faith had upon this subject uttered what it knew and what could be proved to be false; and in a course of lectures, delivered in St. Mary's, Moorfields, the Protestant Mission had been wantonly misrepresented. It became them to defend themselves against these aggressions of the Papacy. I trust that this meeting will teach all Protestants, and all evangelical and spiritually-minded Christians, that the time is come when we must lay aside all our little bickerings, and stand up for the great doctrines of the Reformation. There are about seventy millions of Protestants throughout the world; most enlightened, intelligent, and moral—this meeting will tell how they must act. The Bible Society, under the providence of God, sent a complete edition of the Bible to Tahiti just before this transaction, and the people eagerly bought it up. Here, then, we shall have the sword of the Spirit and the sword of the flesh brought one against the other, and shall God's word fail? Let us make special mention in our prayers of our poor brethren in Tahiti, that God's Holy Spirit may enable them so to bear the onset that the wrath of man shall praise him, and the rest he will restrain.

The Rev. J. BURNET, in rising to second the resolution, said, I am anxious to set this meeting and the public right upon some points. One is, that any attempt at interference on the part of this meeting with the French Government, does not itself rest upon religious grounds. But we have simply come here for the purpose of influencing

our own Government, and if we can the French Government, on behalf of a nation, helpless and poor compared with the great and mighty people that have stooped from their greatness, and in some degree dishonoured their name, by interfering with the liberties of that helpless people. We have been induced to do this more by religious connexion with Tahiti, than any other consideration; and we have no wish, as it has been said, to attempt a religious crusade, or a chivalrous crusade, on behalf of all the independent nations throughout the earth, and to take them under our shield. But when these people, who have been peculiarly endeared to us by religious ties; and this island, which has become a province of our own religious world, and which has been civilized and cultivated at our expense, and by the zeal and self-denial, by the lives and the deaths of our missionaries, and which has clung to us, under all circumstances, ever since its eyes have been opened to the truth and the pure testimony of the Word of God; when this island is placed under its present circumstances, we should be less than patriots and Christians, if we held back, and did not stir up all our sympathies and energies in favour of the people, and respond to their cry for help, on finding their country plundered from them.

It has been said it would be wrong to prevent any system, however erroneous, from fairly diffusing its own principles. I say so too. But it must be in a fair, honest, and honourable way. The Government of Tahiti had a right to tell those priests that they could not live there, if that Government deemed it expedient to tell them so. If an individual should say he is inclined to come into the circle of my family to disseminate the doctrines of the Church of Rome, I should say, I do not doubt your inclination, but I have no desire for your services; and would anybody say then that I persecuted the priest? A nation is a family; and if any individual is deemed dangerous to the nation, the Sovereign or the Government has a right to say, Whatever your kind intentions are, there is no occasion for your services. There is no persecution in this; especially when you associate the dismission of those missionaries with the kind farewell letter of the Queen. There appears to have been no violence. I am a free-trade man; but if I go to a country which declares that it does not choose to have me for a customer, what am I to do? Take possession of the country because it will not trade with me? Neither can I think it right to force truth upon the shores of any nation, any more than to force error. I think, therefore, the expulsion of those Missionaries is no just ground for the aggression. The French however do not admit that it was an aggression; but say that the country volunteered itself into their arms. And what did they do? One circumstance shows this assertion to be incorrect. After they had formed an alliance with this willing, confiding, and affectionate people, they have so much confidence in their voluntary attachment, that they actually appoint three of their own party to see that these voluntarily attached persons do not do them any harm, and that at a time when their cannons were pointed at the shores. It was clear that the people did not love them. We now offer France the advice we should take. We find her departing from an honourable course, and we call upon her to retrace her steps. I believe France will not confirm this transaction. I do not blame France; I do not condemn her. The transaction is one that it is impossible to believe a nation of high-toned feeling and manliness of spirit can be guilty of. Until France, then, has proclaimed her own shame by declaring herself implicated and bound by that transaction, I will not blame her. She has not yet done so; and I hope she never will do so. I will stand up for France, then, even against her own Government. It is said other islands may be treated in the same manner. A negotiation is now going on with respect to the Sandwich Islands, and treaties upon that subject are drawn up between America and England, and, let me add, France, to secure the independency of the Sandwich Islands, and prevent them from being siezed by Adml. Thouars, or any other French admiral. The three nations are at this moment about to close and sign a treaty guaranteeing the independence of the Sandwich Islands, and why should not Tahiti, with the whole of the Society Islands, be included? These islands are of no value; they are worth nothing to France. Let us press on our Government the necessity of securing their independence and our work is done. The resolution I have to move is the following:—

"That this meeting affectionately and urgently invites the Protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and Popish intrigue, and to employ all appropriate and pacific means for restoring to the Queen of Tahiti and her people, the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelised islanders of Polynesia.

"Also, that a memorial, embodying the sentiments expressed in the preceding resolutions, be presented to Her Majesty's Government, the same being first signed by the Chairman, and other members of this assembly."

The resolution having been carried, a vote of thanks was presented to the Chairman, on the motion of the Rev. A. TIDMAN, which was seconded by W. A. HANKEY, Esq., and the meeting separated.

Anniversary of the London Missionary Society.

FORTY-NINTH GENERAL MEETING.

MONDAY, May 8th.

Evening.—St. Barnabas Church, King's-square, Goswell-street; the Rev. E. H. Abney, Vicar of St. Alkmund's, Derby, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

WEDNESDAY, May 10th.

Morning, Surrey Chapel.—Rev. Robert Vaughan, D.D., to preach.

Evening, Tabernacle.—Rev. A. F. Lacroix, from Calcutta, to preach.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, May 11th.

Morning.—The Public Meeting will be held at Exeter Hall, in the Strand.* The Chair to be taken, *precisely at Ten o'clock*, by the

Right Hon. Sir GEORGE GREY, Bart., M.P.

Evening.—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus.† The Chair to be taken at Six o'Clock.

In accordance with the arrangements stated in our number for October last, the Missionary Communion will be celebrated on the Monday evening, instead of Friday, as heretofore.

LORD'S DAY, May 14th.

Sermons will be preached, and collections made, at various places of worship, the particulars of which will be found on the following page.

MONDAY, May 15th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Eleven o'clock in the forenoon.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz.:—

Sion Chapel.....	Rev. Dr. Reed	to preside.
Craven Chapel	Rev. Dr. Leifchild	,,
Falcon-square Chapel.....	Rev. T. Adkins	,,
Surrey Chapel	Rev. J. Parsons.....	,,
Claremont Chapel	Rev. J. Reynolds	,,
St. Thomas's-square, Hackney....	Rev. Thomas Stratten .	,,
Stockwell Chapel	Rev. Richard Fletcher.	,,
Abney Chapel.....	Rev. John Alexander..	,,
Tottenham Court-road Chapel ...	Rev. Dr. Harris	,,
Hanover Chapel, Peckham	Rev. W. B. Collyer, D.D.	,,
Trevor Chapel, Chelsea.....	Rev. Dr. Vaughan.....	,,

Services to begin at Six o'Clock.

* Admission to the Hall will be by Tickets, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; the Speakers; and all *Ministers who are Members of the Society.*

For *Central Seats*, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum and upwards—One Ticket each.

† For the Meeting at Finsbury Chapel, Tickets of Admission will be supplied to all Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Chapel will admit.

N.B. *No individual can be entitled to a Ticket in more than one capacity, or for both meetings.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 5th, Saturday 6th, Monday 8th, Tuesday 9th, and Wednesday 10th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

*** MISSIONARY HYMNS, (a New and improved Edition,) price Sixpence, may be had at Mr. Snow's, 35, Paternoster-row; or at the Doors of the Chapels.

Anniversary of the London Missionary Society.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S DAY, MAY 14.

PLACE.	MORNING.	EVENING.
Albany Chapel, Regent's-park	Rev. W. P. Lyon	Rev. Thos. Stratten
Aldermanbury Chapel	,, J. Gawthorn	,, W. Forster
Barbican Chapel	,, T. Archer	,, Jos. Sortain
Barking	,, G. Gogerly	,, G. Gogerly
Bethnal Green	,, E. Stallybrass	,, G. Christie
Bishopsgate Chapel	,, E. Prout	,, J. Reynolds
Camberwell	,, T. Smith	,, T. Smith
Chapel-street, Soho	,, S. Curwen	,, T. G. Stamper
Clapham	,, James Hill	,, H. Townley
Clapton Chapel	,, John Alexander	,, P. Thomson
Claremont Chapel	,, A. F. Lacroix	,, A. J. Morris
Coverdale Chapel, Limehouse	,, H. S. Seaborn	,, J. Rowland
Craven Chapel	,, Dr. Leifchild	,, George Smith
Enfield	,, J. C. Harrison	,, J. C. Harrison
Ditto, Highway	,, C. Dukes	,, C. Dukes
Esher-street	,, E. Jinkings	,, J. Adey
Falcon-square Chapel	,, J. Raven	,, J. Sibree
Finchley	,, Mr. Birch	,, Mr. Birch
Finsbury Chapel	,, Alex. Fletcher	,, J. Raven
Greenwich, Maize-hill	,, J. Sibree	,, Rich. Fletcher
Hackney, St. Thomas's-square	,, P. Thomson	,, James Parsons
Hare Court Chapel	,, T. G. Stamper	,, H. Cresswell
Hammersmith, Eben. Chapel	,, Josh. Mather	,, J. Mirams
Highgate	,, R. Philip	,, H. S. Seaborn
Holloway Chapel	,, A. J. Morris	,, J. Blackburn
Holywell Mount	,, J. Rowland	,, S. Curwen
Hope-street Chapel	,, Dr. Henderson	,, Jos. Mather
Horsleydown, Union Chapel	,, W. S. Palmer	,, James Hill
Islington Chapel	,, J. Stoughton	,, O. T. Dobbin

PLACE.	MORNING.	EVENING.
Islington, Union Chapel	Rev. T. Adkins	Rev. T. Adkins
Ditto, Lower street	,, Rich. Fletcher	,, J. Stoughton
Kingsland Chapel	,, J. W. Richardson	,, E. Prout
Ditto, Philip-street	,, G. Christie	,, W. S. Palmer
Kensington	,, Dr. Vaughan	,, Samuel Thodey
Latimer Chapel	,, J. Mirams	,, T. Timpson
Lewisham	,, H. Cresswell	,, J. Gawthorn
Maberly Chapel	,, J. Edmonds	,, J. Alexander
Marlboro' Chapel	,, H. Richard	,, Dr. Bennett
Mile End	,, W. Tyler	,, E. Jinkings
Northampton Tabernacle	,, T. Timpson	,, A. Fletcher
Norwood	,, J. Adey	,, E. Stallybrass
Orange-street Chapel	,, J. Reynolds	,, Dr. Campbell
Oxendon-street Chapel	,, A. Tidman	,, T. Archer
Plaistow	,, S. Haywood	,, S. Haywood
Poultry Chapel	,, Thos. James	,, Dr. Vaughan
Poplar	,, George Smith	,, Dr. Leifchild
Robert-street Chapel	,, W. Buyers	,, J. Jefferson
Shepherd's Market	,, W. Forster	,, W. Tyler
Spa Fields Chapel	,, J. Burnet	,, A. Wells
Stoke Newington	,, J. P. Dobson	,, J. Edmonds
Tabernacle	,, Dr. Paterson	,, J. Burnet
Tottenham Court Road	,, Dr. Bennett	,, W. Buyers
Tottenham Chapel	,, S. A. Davies	,, S. A. Davies
Union-street, Borough	,, J. Parsons	,, A. Tidman
Walthamstow	,, J. J. Freeman	,, J. J. Freeman
Walworth	,, Jos. Sortain	,, A. F. Lacroix
Weighhouse	,, Dr. Harris	,, T. Binney
Well-street Chapel	,, Dr. Campbell	,, J. W. Richardson

JUVENILE MISSIONARY MEETINGS.

THE Meetings held on the 18th ult., in pursuance of the arrangements stated in our last number, were of a deeply interesting character, and excellently attended; but, being greatly pressed for space this month, we are compelled to defer any further notice of them to a future period.

ARRIVAL OF REV. J. J. FREEMAN FROM THE WEST INDIES.

OUR friends will be gratified to hear of the safe arrival in this country, of the Rev. J. J. Freeman, the Society's Deputation to the West Indies. He landed at Southampton, on Thursday, April 20, and reached London the same day.

RETURN OF REV. E. WILLIAMS.

ON Monday, the 10th of April, the Rev. Edward Williams, of the Hankey station, with Mrs. Williams and family, arrived by the ship *Ellenborough*, Capt. Close, from Cape Town, Cape of Good Hope. Mr. W. had long suffered from a painful affection in his throat, and he visits this country to obtain the best medical advice.

RETURN OF REV. S. HAYWOOD.

ON Wednesday, the 19th of April, the Rev. Samuel Haywood, and Mrs. Haywood, arrived at Portsmouth, by the *Elizabeth*, Capt. Orr, from Berbice, on a visit to this country. They reached London the following day.

MISSIONARY CONTRIBUTIONS,

From the 1st March to the 12th of April 1843, *inclusive.*

	£	s.	d.
Including sums previously acknowledged.			
S. S.	15	0	0
Ditto for the Chinese Mission	5	0	0
Ditto for a Native Boy at Berhampore	5	0	0
25*l.*			
John Dalton, Esq.	100	0	0
Miss ——, Torrington-square	5	0	0
Mr. J. Inchbald	1	0	0
For Chinese Mission	1	0	0
2*l.*			
Gent.	0	15	6
Thomas	1	0	0
Anonymous, per the *Patriot*	10	0	0
Sabbath-offerings, per Mr. W. N. Nash	0	10	0
Bartholom. Claypon, Esq.	12	0	0
Anonymous	0	8	0
Capt. Schrieber, per the *Record*	2	0	0
Robert Benson, Esq.	25	0	0
W., a free-will offering	0	5	0
W. C. H.	1	1	0
J. P.	5	0	0
A. B. a friend to Missions, per G. B. Hart, Esq. third donation	100	0	0
Legacy of the late Thos. Walker, Esq. per Rev. T. Moseley, and T. Moseley, Esq. duty free	1000	0	0
The Executors of the late Joseph Hardcastle, Esq. in fulfilment of his dying request	210	0	0
The final residue of the Estate of the late G. Hammond, Esq.	3	5	0
Elizabeth, for the printing of Scripture wafers in the Sichuana language	2	0	0
For the Chinese Mission.			
Mr. Matravers	1	1	0
Two Sisters	5	0	0
Thomas Gribble, Esq.	20	0	0
John Young, Esq.	4	4	0
C. J.	5	0	0
W. S. Fry, Esq.	10	0	0
John Bockett, Esq.	10	0	0
John Procter, Esq.	10	0	0
Joseph Procter, Esq.	10	0	0
J. Hindman, Esq.	25	0	0
Mr. W. Wheeler	4	0	0
A Tea-drinker, and a friend to China	50	0	0
J. H. of W.	5	0	0
Thomas Thompson, Esq. and family, for scriptural education in the establishment of Sabbath and other Schools.	105	0	0
Peter O'B.	1	0	0
Rev. Dr. Henderson	5	0	0
M. P.	5	5	0
A Lady, per Rev. John Arundel	100	0	0
Rev. W. H. Drew	5	0	0
Mrs. Nath. Hardcastle	21	0	0
A member of St. John's Chapel, by Hon. and Rev. B. W. Noel	100	0	0
Charles Marten, Esq.	5	0	0
Joshua Wilson, Esq.	20	0	0
Mr. Barrington Tristain	5	0	0
Mr. D. Murray	5	0	0
The Society for Promoting Fem. Education in the East, for Mrs. Crisp's School at Bangalore	20	0	0
Collected by Misses Mather and Messer for Schools at Mirzapore	23	10	0
Mr. Moore and Miss Moore for Nat. Tea. J. Hicks	10	0	0
Mr. Moore, for Nat. Tea. Joseph Moore	10	0	0
Miss S. Moore, for Nat. Girl, Catherine Lovell	3	0	0
Mrs. Potter and Mrs. Williams, for Nat. Tea. Edward Cook	10	0	0
Adelphi Chapel	2	2	0
Albany Chapel, Regent's-park	95	1	0
Albion Chapel	134	7	6
David Allan, Esq. for the Chinese Mission	10	10	0
144*l.* 17*s.* 6*d.*			
Aldermanbury, Postern.	34	4	1
Barbican Chapel	156	15	9
Rev. A. Tidman, for the Chinese Mission	10	0	0
Sundries for ditto	6	2	6
For Nat. Girl at Mirzapore, R. Wilkinson	2	6	0
For Christian Institution at Bhowanipore	17	9	0
For Nat. Tea. A. Tidman, and J. Adam	20	0	0
Mr. J. Smith, for Mr.			

	£	s.	d.
Wilkinson's new chapel, Kingston, Jamaica	10	0	0
For Wid. and Or. Fund	12	0	0
234*l.* 13*s.* 3*d.*			
Bethnal Green	29	5	8
Sunday-school Juvenile Auxiliary	10	17	6
40*l.* 3*s.* 2*d.*			
Bishopsgate Chapel	98	8	3
For the Chinese Mission, Rev. H. Townley	10	0	0
108*l.* 8*s.* 3*d.*			
Bow, Harley-street	17	9	1
For Chinese Mission	1	0	0
18*l.* 9*s.* 1*d.*			
Brixton Hill	96	1	6
For Chinese Mission	31	5	6
For Nat. Girl at Berhampore, to be called Sarah Wheeler	3	3	0
For Neyoor Schools	1	11	6
For Mr. Barrett's Sch.	3	9	0
135*l.* 10*s.*			
Broad-street	109	12	4
Camberwell	175	3	0
For Chinese Mission	0	13	1
175*l.* 16*s.* 1*d.*			
Clapham Meeting, for School in India	10	0	0
Clapham, Park-road	37	15	2
For Chinese Mission	0	12	6
38*l.* 7*s.* 8*d.*			
Clapton	140	3	2
Claremont Chapel	130	19	3
For Chinese Mission	2	0	0
For Neyoor Schools	1	7	6
134*l.* 6*s.* 9*d.*			
Craven Chapel	278	17	0
For Chinese Mission	195	16	0
For Nat. Tea. John Craven	12	0	0
486*l.* 13*s.*			
Esher-street	16	15	6
Falcon-square	60	14	0
For Chinese Mission	10	0	0
For Nat. Tea. James Bennett	12	0	0
82*l.* 14*s.*			
Fetter-lane	76	15	3
Finsbury Chapel	102	9	4
For Chinese Mission	6	2	6
For N. Tea. A. Fletcher	10	0	0
118*l.* 11*s.* 10*d.*			
Guildford-street Welsh Chapel	53	0	0
Hackney, St. Thomas's-square	173	10	0
For Chinese Mission	262	14	0
For Kat River Station	10	3	10
For Nat. Tea. H. F. Burder, and C.O. Morley	20	10	0
466*l.* 17*s.* 10*d.*			
—Old Gravel Pit Meeting	67	13	0
For Chinese Mission	16	18	0
Miss Rutt, ditto	10	0	0
Miss E. Rutt, ditto	10	0	0
Rev. Dr. Smith, ditto	5	0	0
109*l.* 11*s.*			
—Well-street	6	17	11
Hare Court	70	0	0
Holywell Mount	143	16	7
Juv. Association	34	15	8
Less exps. 5*l.* 2*s.*	173	10	3

	£	s.	d.
Hope-street, Spitalfields	11	12	11
Horsleydown	47	3	2
For Nat. Tea. J. Adey	10	0	0
57*l.* 3*s.* 2*d.*			
Hoxton Academy	155	0	0
For Native Schools	15	0	0
For N. Tea. I. Fleureau	10	0	0
For China, Mr. Moul	5	0	0
185*l.*			
Jamaica-row	72	17	4
For Nat. School	10	0	0
82*l.* 17*s.* 4*d.*			
Kensington	132	0	0
For Chinese Mission	1	0	0
For N. Tea. R. Vaughan	17	0	0
200*l.*			
Kingsland	82	1	9
For Chinese Mission	33	0	0
For African Teacher, John Campbell	15	0	0
For Teacher in India, Thomas Aveling	15	0	0
For Wid. and Or. Fund	10	9	8
155*l.* 11*s.* 5*d.*			
Latimer Chapel	28	10	0
For Nat. Girl, Alice Saunders	1	10	0
30*l.*			
Limehouse, Coverdale Chapel	5	15	0
Maberly Chapel	116	7	3
For Chinese Mission	1	0	0
Do. S. P. Arnold, Esq.	5	0	0
Do. J. Sykes, Esq.	5	0	0
Do. Mrs. Watson	5	0	0
Do. First fruits of increase to our Lord Jesus	10	0	0
142*l.* 7*s.* 3*d.*			
Marlborough Chapel	122	17	7
New Court, Carey-street	37	16	0
For Chinese Mission	5	10	0
For Mrs. Mather's Sch. Mirzapore	24	1	0
67*l.* 7*s.*			
Neckinger-road	38	5	0
North London and Islington:—			
Barnsbury Chapel	44	13	5
For Chinese Mission	1	2	6
45*l.* 15*s.* 11*d.*			
Holloway Chapel	96	5	5
Islington Chapel	54	0	0
For Teacher in Africa, B. S. Hollis	10	0	0
For Chinese Mission	22	12	0
For Nat. Tea. John Stephenson	10	0	0
96*l.* 12*s.*			
Lower-street	142	7	6
For Chinese Mission	149	5	0
For Nat. School	9	0	0
For Nat. Tea. J. Yockney	10	0	0
For Wid. and Or. Fund	10	0	0
320*l.* 12*s.* 6*d.*			
Tonbridge Chapel	62	15	3
For Nat. Girls, M. E. Lammin, and Mary Tonbridge	6	0	0
68*l.* 15*s.* 3*d.*			
Union Chapel	248	10	0
For Chinese Mission. (See *Mar.* Magazine)	40	10	0
Miss Brown	10	10	0
Miss M. Brown	10	10	0
T. Bagnall, Esq.	10	0	0
Mr. and Mrs. Joseph Truman, Highbury-grove	50	0	0

	£	s.	d.
Other sums	4	8	6
For the Kuruman	10	0	0
For Schools, ditto	1	15	0
For N. Tea. J. Watson	10	0	0
For Widows' and Or. Fund	10	0	0
406*l.* 3*s.* 6*d.*			
Nun Green	17	2	0
For Chinese Mission	1	7	0
18*l.* 9*s.*			
Orange Street	26	16	11
For Chinese Mission	36	19	6
63*l.* 16*s.* 5*d.*			
Oxendon Street	73	18	7
For Chinese Mission	5	0	0
78*l.* 18*s.* 7*d.*			
Paddington Chapel	115	17	11
For Chinese Mission	109	7	1
225*l.* 5*s.*			
Peckham	169	9	7
For Chinese Missions	23	2	4
For Nat. Teas. W. B. Collyer & John Reid	32	0	0
224*l.* 11*s.* 11*d.*			
Pimlico, Buckingham Cha.	27	0	0
For N. Tea. E. A. Dunn	10	0	0
For N. Boy, F. Starkey	3	0	0
40*l.*			
Poultry Chapel, on acct.	235	13	0
For the Chinese Miss., (See *Mar.* Magazine)	65	0	0
J. T. Conquest, M.D.	25	0	0
Joseph East, Esq.	20	0	0
William Hunter, Esq.	20	0	0
Eusebius Smith, Esq.	20	0	0
Thank offering	5	0	0
Other sums	3	15	6
393*l.* 18*s.* 9*d.*			
Poplar, Trinity Chapel	17	13	2
A Friend, per Rev. G. Smith, for China	50	0	0
For Wid. and Or. Fund	4	11	4
72*l.* 4*s.* 6*d.*			
Providence Chapel, King Street, Commercial-rd.	7	16	0
Spafields	79	4	9
Thomas Challis, Esq. for the Chinese Miss.	25	0	0
104*l.* 4*s.* 9*d.*			
Stepney	196	18	10
G. Morris, Esq. for China	10	0	0
Mr. Patrick and family, ditto	10	15	0
Other sums, ditto	3	1	0
For Female Schools at Nagercoil	9	0	0
Ditto, at Vizagapatam	18	0	0
Ditto, at Neyoor	10	17	0
Mr. Crane, for Nat. Boy	3	0	0
261*l.* 11*s.* 10*d.*			
Stockwell	100	18	6
For the Chinese Missn. (particulars in *March* and *April*)	45	10	0
For Female Education.	1	0	0
147*l.* 8*s.* *d.*			
Stoke Newington, Abney Chapel	123	9	1
For China, Mr. Rust	5	0	0
Ditto Miss Rust	5	0	0
133*l.* 9*s.* 1*d.*			
Surrey Chapel, Aux. Soc. Annual Subscriptions	99	0	0
Ditto Collections	103	16	5
Missionary Boxes	97	4	0
Sunday-schools	4	15	8
Donations	1	5	0
E. for South Africa	10	0	0
Ditto, for the South Seas	5	0	0
Ditto, for Orphan-school at Bangalore	5	0	0

	£	s.	d.
For Chinese Mission...	1189	7	6
Less exp. 7*l.* 12*s.*	1507	16	7
Ladies' Aux., Collected by—			
Mrs. Sherman	87	9	0
Miss Gee	4	5	3
Miss Jones	10	7	11
Miss S. Killick	5	6	4
Miss Hadland	9	15	0
Miss Heward	8	6	1
Miss H. Newsom	7	1	5
Miss Peterson	3	8	8
Miss E. Rideal	11	0	0
146*l.* 19*s.* 8*d.*			
Collected by Mrs. Field, for Nat. Tea. Surrey	10	0	0
Tabernacle	201	2	10
For Chinese Mission	10	10	0
211*l.* 12*s.* 10*d.*			
New Tabernacle	46	18	6
Trevor Chapel, Subs.	71	3	0
Coll. by cards and books	63	1	3
Chinese Mission, see *Mar.* Magazine	55	0	0
Chinese Schools at Malacca	20	0	0
For Joseph, Nat. Tea.	18	0	0
Juvenile Association	17	16	3
Children of Trevor Sunday-school	35	10	0
Teachers of ditto	6	0	0
Gillingham-st. Sunday-school	3	10	0
Gore-lane schools	0	15	0
Anniversary Colls.	61	14	0
Special for China	6	1	6
Less exps. 5*l.* 7*s.* 4*d.*	353	3	8
Union-street	185	6	0
For Chinese Mission, Rev. J. Arundel	10	0	0
Other sums	2	11	0
For Female Edueation.	5	10	0
For Widows' and Orph. Fund	7	0	6
210*l.* 7*s.* 6*d.*			
Walthamstow	86	5	11
Son of Missionaries' Mission School	3	0	4
Daughters of Missionaries, for a Nat. child to be called Susan Freeman Wills	5	0	0
For the Malagash—			
J. Hall, Esq.	25	0	0
Per Miss Hall	2	10	0
For the Chinese Mission—			
W. W. Drake, Esq.	5	0	0
J. Foulger, Esq.	5	5	0
Rev. J. J. Freeman	10	0	0
Friend, by Miss Hall	5	0	0
J. Hall, Esq.	20	0	0
J. Hindman, Esq.	5	0	0
Mrs. Trueman (dec.)	50	0	0
J. F. Turner, Esq.	5	0	0
Mrs. J. F. Turner	5	0	0
J. B. Turner, Esq.	10	10	0
Miss Turner	5	5	0
Mr. E. Warner	5	0	0
Other sums	5	10	0
For native girl Sarah Grace	1	16	0
For Widows' and Orphans' Fund	6	12	6
266*l.* 14*s.* 9*d.*			
Walworth, York-street	190	17	7
For the Chinese Mission—			
Rev. G. Clayton	5	0	0
R. Bousfield, Esq.	10	0	0
205*l.* 17*s.* 7*d.*			
Weigh House	248	14	4
For the Chinese Mission—			
Thomas Piper, Esq.	25	0	0
Ebenezer Smith, Esq.	5	0	0
Mr. and Mrs. W. Johnson	1	0	0
For Mrs. Porter's School, Madras	10	0	0
289*l.* 14*s.* 4*d.*			
Well-street	90	19	3
For Female Education	3	0	0
For Chinese Mission	10	0	0
For Nat. Tea. Alexander Waugh	10	0	0
113*l.* 19*s.* 3*d.*			
Westminster Chapel	21	15	8
Mr. B. Webb, for the Chinese Mission	5	0	0
26*l.* 15*s.* 8*d.*			
Wycliffe Chapel	183	8	0
For Chinese Mission	1	12	0
Mrs. Wm. Fletcher for school at Kat River	10	0	0
195*l.*			
York-road Sunday-school	2	0	5
Young ladies and gentlemen in the establishment of Messrs. G. Hitchcock and Co., St. Paul's	11	10	0
Gloucester Chapel Sunday-school	1	9	4
Colonnade Sunday-school for Madagascar	1	1	2
Great George-street, Bermondsey Sunday-school	1	2	0
Tanner's-hill, Juvenile Association	1	3	6
A few Curriers at No. 60, Shoreditch, per Mr. C. Wardill	0	10	0
Mrs. Davidson, Little Gray's Inn lane, Missionary box and fines	1	1	0
Mrs. Rout's Family box	1	8	0
Mr. Murrell's ditto	1	2	0
Workmen at Mr. Evans's paper-hanging manufactory, Shoreditch	8	0	0
Missionary Box, Missionary Museum	6	9	10
The family and pupils of Rev. S. Mummery	2	13	1
Bedfordshire.			
Turvey, for Nat. Tea. Legh Richmond	10	0	0
Ampthill and Maulden, a moiety	8	13	6
Bedford, Mrs. Hillyard and friends, for Mrs. Mault's school	2	5	0
Biggleswade, for ditto, by Mrs. J. Kilpin	4	10	0
J. Foster, Esq.	4	4	0
Berkshire.			
Aux. Soc. per J. Andrewes, Esq.—			
Aston	13	1	9
Basildon and Goring	11	15	0
Mortimer	23	0	0
Hungerford	16	11	0
Ditto for China	1	0	0
Reading—			
Auxiliary Society	42	18	9
Broad-street Chapel	81	18	10
For Calcutta Schools	5	0	0
For girls at Vizagapatam, to be called Mary Alsager Jacobs, and Susanna Goodchild	5	0	0
Broad-street Schools	13	16	7
Castle-street Chapel	77	8	5
Ditto Schools	6	14	4
For the Chinese Mission—			
W. U. Steele, Esq.	10	0	0
Col. by Mrs. Shedlock	10	0	0
Mr. Buncombe	5	0	0
Mr. G. A. Barrett	5	0	0
Mr. Exall	5	0	0
Mr. Andrewes	5	5	0
Mr. C. Andrewes	5	0	0
Mr. Sleeman	5	0	0
Mr. and Mrs. Morley	7	7	0
Mr. Rhodes	5	0	0
Mrs. Baker	5	0	0
Col. at Town Hall	29	18	6
Other sums	15	4	6
Wargrave	1	10	0
Twyford	1	0	0
Less exps. 10*l.* 14*s.*	404	15	8
Maidenhead, two friends, per Rev. H. Addiscott, for the Chinese Mission	5	0	0
Warfield, Mr. and Mrs. J. Rose	1	1	0
Mrs. W. Pearce	0	5	0
Windsor, in addition to 100*l.* acknowledged in Oct. 1842	21	8	8
Newbury	122	7	10
For Nat. Girls, C. March, S. Dryland, and E. Stair	9	9	0
Thatcham	6	5	5
Woolhampton	4	7	7
Ecchingswell	1	10	9
Weston	3	4	6
Woodhay	1	18	0
Bucklebury	2	10	6
151*l.* 13*s.* 7*d.*			
Abingdon	34	0	6
For the Chinese Mission	3	8	0
37*l.* 8*s.* 6*d.*			
Wallingford	50	0	0
Pangbourne	5	0	0
Buckinghamshire.			
Great Missenden—			
Mrs. T. Honnor	2	0	0
Ditto for Chinese Miss.	5	0	0
Miss Ferran for ditto	1	0	0
8*l.*			
Woburn, Mr. Fromow	5	0	0
Ditto for Chinese Miss.	5	0	0
10*l.*			
Stoney Stratford, a teetotaller, the produce of two beer barrels	1	0	0
North Aux. Soc. per Rev. T. P. Bull—			
Bicester	27	8	11
Brackley	2	4	8
Buckingham—			
Old Meeting	22	15	2
Church-street	5	2	4
For Nat. Tea. W. Priestly	10	0	0
Anniversary	13	4	6
H. Humphries, Esq.	1	0	0
Newport Pagnell	51	17	10
For Nat. Tea. W. Bull	10	0	0
For Chinese Mission—			
Mr. Keep	5	0	0
Mr. Rogers	5	0	0
Mr. Osborn	10	0	0
Mr. Redden	5	0	0
Rev. T. P. Bull	5	0	0
Other sums	5	5	6
Olney	11	9	0
For Chinese Mission	4	8	0
Towcester	13	15	7
Wingrave and Aston	17	10	0
Yardley Hastings	6	14	1
Less exps. 7*l.* 9*s.* 6*d.*	225	6	1

	£	s.	d.
Aylesbury	19	19	7
For Nat. Girl, Susanna White	2	0	0
21*l.* 19*s.* 7*d.*			
Brill	0	17	0
For Chapel at Morant Bay	1	0	0
1*l.* 17*s.*			
High Wycombe	10	7	6
Great Marlow	12	13	4
Cambridgeshire.			
Therfield Sunday-school, for the Chinese Miss...	2	3	7
Cambridge, for an orphan at Paarl, to be called Samuel Thodey	3	0	0
Royston District	36	17	4
Cheshire.			
Middlewich	42	0	0
Ditto, A Friend, for Rafaravavy	25	0	0
Macclesfield, Roe-street..	14	17	6
For Nat. Tea. in Africa, G. B. Kidd	8	15	0
23*l.* 12*s.* 6*d.*			
— Townley-street	12	3	7
For N. T. J. Rathbone	10	0	0
22*l.* 3*s.* 7*d.*			
Sandbach and Wheelock.	15	7	0
Haslington	11	9	9
Less exps. 1*l.* 11*s.*	25	5	9
Chester, Annual Subs.	33	0	6
Northwich Branch	29	3	9
Tattenhall ditto	49	14	8
Ladies' ditto	26	19	5
Less exps. 2*l.* 19*s.* 6*d.*	135	18	10
Stockport, Orchard-street	1	6	6
For Chinese Mission	4	7	0
For Nat. Teas. Maurice Sing, & J. Waddington	20	0	0
25*l.* 13*s.* 6*d.*			
Cornwall.			
Launceston, for China	3	0	0
Cumberland.			
Skirwith Abbey, W. Parker, Esq.	1	1	0
Whitehaven	60	2	6
For the Chinese Miss.	5	0	0
For N. T. J. Helliwell..	10	0	0
75*l.* 2*s.* 6*d.*			
Brayton Hall, for the Chinese Mission, per J. O. Jackson, Esq.	6	6	0
Derbyshire.			
Belper, Mr. J. C. Topham	1	0	0
Barron and Repton, for Widows' and Orphans' Fund, included in 41*l.* 16*s.* 10*d.* acknowledged last month	1	0	0
Dronfield	9	0	0
Charlesworth	26	3	1
Devonshire.			
Plymouth, S. Derry, Esq. for Nat. Schoolmistress Jane Derry	5	0	0
For the Chinese Miss., by W. Stewart, Esq.—			
Plymouth—			
Norley Chapel	18	1	8
Batter-street	4	3	1
Rehoboth	3	0	6
Baptist Friends, by Rev. S. Nicholson	1	12	6
Devonport—			
Princess-street	18	8	4
Mount-street	5	8	7
Salem Chapel	2	7	0
Stonehouse ditto	2	1	0
Torpoint ditto	1	0	0
Cawsand	0	15	2
Sunday-school	3	0	0
Less exps. 2*l.* 4*d.*	57	17	6
Sidmouth, for Native School in India	3	10	0
Bideford, in addition to 31*l.* 19*s.*, acknowledged in December	9	9	9
For Nat. Schools	2	5	0
11*l.* 14*s.* 9*d.*			
Dartmouth, in addition to 20*l.* acknowledged in March	3	10	6
For Nat. Tea. John Flavell Stenner	10	0	0
13*l.* 10*s.* 6*d.*			
Exmouth, Glenorchy Cha.	8	6	6
For Chinese Mission	2	5	6
10*l.* 12*s.*			
Ebenezer Chapel	9	12	6
For Chinese Mission	2	15	8
12*l.* 8*s.* 2*d.*			
Exeter. Grosvenor Chapel	4	15	6
For Chinese Mission	3	0	0
7*l.* 15*s.* 6*d.*			
Castle-street, in addition to 153*l.* 10*d.* formerly acknowledged	45	2	2
For Chinese Mission	2	0	0
For Nat. Tea. J. L. Glyde	10	0	0
57*l.* 2*s.* 2*d.*			
Barnstaple, in addition to 18*l.* 19*s.* 1*d.* acknowledged in December	4	4	0
Torrington	4	16	5
Braunton	2	13	1
Less exps. 2*l.* 6*s.* 7*d.*	9	6	11
Ashburton, on account	14	1	7
Chudleigh	7	10	7
For Nat. Tea. in South Africa, to be called John Chudleigh	10	0	0
17*l.* 10*s.* 7*d.*			
Torquay	17	19	2
For Chinese Mission	48	5	3
For Native Schools	0	5	0
66*l.* 9*s.* 5*d.*			
Ottery	9	10	7
For Chinese Mission	1	0	0
For Nat. Tea. John Bounsall	5	18	3
16*l.* 8*s.* 10*d.*			
Appledore	12	0	0
Point in View	3	3	0
Teignmouth	9	19	0
For Nat. Teacher, S. S. Walker	10	0	0
19*l.* 19*s.*			
Dorsetshire.			
Maiden Newton, for Chinese Mission	2	1	0
Blandford	49	13	4
Wareham, West-street	4	3	1
Wareham, Old Meeting..	19	0	0
Upway	5	5	0
Abbotsbury	5	5	0
Chickerell	1	15	0
12*l.* 5*s.*			
Bridport, the ladies of Miss Wilmshurst's family	10	0	0
Portland	3	10	1
Weymouth, Rev. J. C. Bodwell	48	0	8
For Chinese Mission	0	15	0
Hope Chapel	11	11	1
For Chinese Mission.	1	3	0
Less exps. 4*l.* 12*s.* 2*d.*	56	17	7
Miss Wilson	5	0	0
For Chinese Mission	5	0	0
10*l.*			
Lyme	10	0	4
Wimborne	13	2	5
Broad Windsor	2	7	0
Bridport	28	10	6
Poole	83	6	6
For Rev. J. Smith's School, Madras	13	16	0
For Nat. Tea. Thomas Durant	10	0	0
107*l.* 2*s.* 6*d.*			
Sherborne	80	2	4
Charmouth	11	11	10
For Chinese Mission	5	0	0
For Nat. Teacher	4	19	2
21*l.* 11*s.*			
Bere Regis	2	4	6
Beaminster	15	0	0
Admiston Hall— G. Wood, Esq. for the Chinese Mission	15	0	0
Martinstown— John Homer, Jun. Fsq. for the Chinese Miss.	5	0	0
Durham.			
South Aux. per J. C. Hopkins, Esq.—			
Barnard Castle	22	3	10
Darlington	29	6	11
For Native Schools	3	10	0
Hartlepool	4	6	0
Stockton	3	4	1
Yarm	1	12	0
Less exps. 12*l.* 6*s.* 7*d.*	51	16	3
South Shields, per Mr. M. Hutchinson	6	7	0
For the Chinese Miss. from a family desirous of promoting the cause of the Redeemer	5	0	6
Sunderland	67	13	0
For Native School at Bellary	10	0	0
Monkwearmouth	7	10	0
Easington-lane	1	0	0
Less exps. 2*l.* 11*s.*	83	12	0
Essex.			
Two Essex Friends	17	10	0
For the Chinese Mission, per W. Ridley, Esq.—			
North-west District, by Mr. Pavitt	68	4	0
Little Baddow, by Mr. Taylor	10	0	0
A Friend at Colchester	20	0	0
W. Ridley, Esq. Felsted	10	0	0
108*l.* 4*s.*			

	£	s.	d.
Brightlingsea, a Friend to Missions, for the Chinese Mission	1	0	0
Thaxted, old Meeting Sunday-school	0	14	9
For Native Orphan, Thaxted Sewell	3	0	0
3l. 14s. 9d.			
Forest Gate, Upton	20	0	0
Finchingfield, a friend, by Rev. G. Christie	5	0	0
Dedham, including 10*l.* for Nat. Tea. John Trew	10	10	6
Woodford	3	9	1
Gloucestershire.			
Per Rev. J. Burder—			
Berkley	5	17	4
Cam	4	1	0
Cambridge	0	16	0
Chalford	5	8	6
For Chinese Mission	2	12	6
Cheltenham, Cheltenham Chapel	8	16	2
Highbury ditto	65	4	7
Cirencester	6	13	2
For children in India	8	0	0
Cromhall	10	8	8
Kingswood	13	6	3
Newport	1	1	1
Ruscomb	1	0	0
South Nibley	1	16	6
Stroud, Old Chapel	22	8	4
Bedford-street	66	8	6
For Chinese Mission, H. Wyatt, Esq.	20	0	0
Other sums	14	10	0
Tewksbury	45	9	0
Wickwar	10	11	0
Stonehouse	2	15	0
Less exps. 8*l.* 16*s.* 2*d.*	308	7	5
Per Rev. J. Hyatt—			
Gloucester, Rev. J. Hyatt	59	0	7
For Chinese Mission	7	18	6
Rev. F. G. White	11	0	0
Littledean	7	7	1
For Chinese Mission	2	7	6
Mitcheldean	2	4	0
Frampton	17	7	10
Tetbury, Mr. Morse's for Chinese Mission	0	10	0
107*l.* 15*s.* 6*d.*			
Wootton-under-Edge	5	1	6
For Chinese Mission, additional	9	10	6
14*l.* 12*s.*			
Moreton-in-Marsh	8	10	0
For Native Girl at Madras, Mary Mann	1	10	0
For Chinese Mission	11	8	6
21*l.* 8*s.* 6*d.*			
Hampshire.			
Havant, Mrs. Padwick, for the Chinese Mission	1	0	0
Fareham, Sunday-school	5	8	0
Gosport, Rev. S. Wills	15	17	7
Portsea, Rev. T. Cousens	113	1	3
Rev. A. Jones	17	0	0
Andover	28	5	10
For Chinese Mission	4	1	0
For N. Tea. Providence	10	0	0
42*l.* 6*s.* 10*d.*			
Alton	8	16	0
Stockbridge	6	14	4
Basingstoke	18	9	8
For Chinese Mission	1	15	0
20*l.* 4*s.* 8*d.*			

	£	s.	d.
North East Aux. Soc. per W. Seymour, jun. Esq —			
Crondall	6	7	4
Odiham	31	14	3
For Nat. Tea. W. Roberts	10	0	0
For Chinese Mission, W. Seymour, Esq.	10	0	0
W. Seymour, jun. Esq.	5	0	0
Mr. J. G. Seymour	5	0	0
Other sums	5	0	0
73*l.* 1*s.* 7*d.*			
Alresford	7	0	0
Winchester	40	0	0
Fordingbridge, Sun. Sc.	4	11	8
Totton	10	0	0
Laverstoke, near Overton, Miss Portal (D.)	20	0	0
Herefordshire.			
Hereford Auxiliary—			
Eign Brook	9	7	5
For Nat. Tea. Eign Brook	10	0	0
Berrington-street	3	7	0
Kenchester	1	11	7
Ledbury	9	12	6
Less exps. 2*l.* 6*s.* 8*d.*	31	11	10
Ross	7	0	0
Whitchurch	1	8	11
Hertfordshire.			
Bishop's Stortford, W. Bird, Esq. for Nat. Schoolmistress, Rebecca Bird	10	0	0
Hoddesdon, Rev. W. Ellis	2	2	0
Mrs. Ellis	1	1	0
A Birth-day Present, per Rev. W. Ellis	0	10	0
3*l.* 13*s.*			
St. Albans	6	6	0
Great Berkhamstead	15	2	11
For Female Education	0	7	1
15*l.* 10*s.*			
Huntingdonshire.			
St. Ives	69	0	11
Huntingdon	14	4	4
St. Neots	21	15	0
For Nat. Tea. Edward Muscutt	10	0	0
For Nat. Girls, A. Barker, E. Muscutt, and K. Evans	7	10	0
Bluntisham	5	17	2
Somersham	2	11	0
Ramsay	4	9	5
Kimbolton, for Chinese Mission	4	4	0
Less exps. 6*l.* 10*s.* 5*d.*	133	1	5
Isle of Wight.			
Newport, St. James's-st. Chapel	50	0	8
For Chinese Mission, Mrs. Curry, Norton Cottage	5	0	0
Mrs. Michell, ditto	25	0	0
Other Sums	13	5	0
For Nat. Girl at Nagercoil	2	5	0
For School at Benares	5	0	0
For Nat. Tea. Ralph Londsdale	10	0	0
110*l.* 10*s.* 8*d.*			
Node Hill	19	4	6
Ventnor	21	12	4
Kent.			
Gravesend	68	3	7
For the Chinese Mission	5	0	0
73*l.* 3*s.* 7*d.*			

	£	s.	d.
Mr. E. B. Arnold, per Mr. R. L. Arundel, for the Chinese Mis.	1	0	0
Bromley.	18	18	9
Rev. G. Verrall, for the Chinese Mission	2	2	0
21*l.* 0*s.* 9*d.*			
Milton, nr. Sittingbourne	5	8	6
Keston	6	6	0
Dover, Zion Chapel	10	11	0
Per E. Brock, Esq.—			
Ashford	11	13	1
Chatham	84	17	0
For Nat. Tea. J. Slatterie	10	0	0
Lenham	5	10	0
For the Chinese Mis.	4	6	2
Maidstone	53	1	9
Marden	19	2	1
Sutton Vallance	26	2	5
Staplehurst	12	13	10
Sittingbourne	5	16	8
Tunbridge	8	12	6
Less exps. 4*l.* 11*s.*	237	5	6
Seven Oaks, Master James's Miss. Box	1	10	0
Tunbridge Wells	38	8	6
For Chinese Mission	5	15	0
44*l.* 3*s.* 6*d.*			
Greenwich-road	74	5	8
Ramsgate	75	10	6
Legacy of late Mrs. Underdown	5	0	0
80*l.* 10*s.* 6*d.*			
New Cross	8	10	8
Sheerness, collected by Mrs. Barnard	4	0	0
Westerham	3	0	0
Sunday-school	1	6	9
4*l.* 6*s.* 9*d.*			
Per S. Toomer, Esq.—			
Canterbury	62	19	0
Deal	20	0	0
Faversham	22	13	10
Whitstable	16	9	6
Wingham	17	3	4
139*l.* 5*s.* 8*d.*			
Lewisham	22	4	5
Woolwich, Salem Chapel, on account	21	1	6
Herne Bay, for Nat. Tea. W. C. Loveless	10	0	0
Lancashire.			
West Aux. Soc. per S. Job, Esq.—			
Subscriptions	3	11	0
Robert Benson, Esq.	25	0	0
Legacy of late James Cropper, Esq., third annual payment	100	0	0
Tranmere	3	0	0
Rainford	6	1	6
Mr. D. Rosbottom, for Nat. Tea.	10	0	0
Huyton	3	19	0
Woodside	40	8	4
Wavertree	8	13	0
Prescot	6	0	3
St. Helens	23	0	0
Southport	49	7	6
For Nat. Girl, Sarah Greatbach	3	3	0
Church Town	12	3	2
Kirkdale	32	15	0
Toxteth Chapel	52	18	6
W. Kay, Esq. (D.)	50	0	0

	£	s.	d.
Newington Chapel	71	9	5
Runcorn	33	3	11
Hanover Chapel	11	0	5
Crescent Chapel	281	8	0
Great George-street	358	19	3
John Job, Esq.(D.)	25	0	0
For Nat. Tea. T. P. Bulley	10	0	0
For Nat. Girls P. Robertson and M. A. King	6	6	0
Public Breakfast	19	14	1
Public Meeting	51	7	0
Bethel Chapel, Bedford-street	13	0	0
Salem Chapel, Brownlow-hill	25	0	0
Tabernacle, Great Cross Hall-street	22	17	10
Sac. Col. at Crescent Chapel, for Wid. and Or. Fund	14	10	0
Interest, per Treasurer	2	16	2
Less exps. 24*l.* 5*s.* 8*d.*	1352	6	6
East Aux. Soc. per Sam. Fletcher, Esq.—			
Manchester—			
Ducie Chapel	104	10	0
For N. Tea. in Africa, E. H. Nolan	10	0	0
Grosvenor Chapel	538	9	2
For Nat. Tea. R. Fletcher	10	0	0
Hope-street	161	4	8
Zion Chapel	30	4	10
Mosley-street	503	4	6
Rusholme-road	145	1	2
G. Hadfield, Esq.	100	0	0
Tipping-street	26	6	0
Chapel-street	114	3	8
Loyd-street	40	10	0
New Windsor	10	18	6
Charlestown	5	12	7
Harpurhey	5	0	0
Denton	2	2	2
Public Meeting	71	1	8
Public Breakfast	55	19	4
Annual Sermon	33	1	8
For Female Schools, per Miss Williams	22	0	0
W. Nield, Esq. (D.)	100	0	0
Is. Crewdson, Esq. (D.)	50	0	0
J. Crewdson, Esq. (D.)	25	0	0
For Female Schools, per Mr. Gasquoine	3	3	0
For Africa, by Miss Connel	0	7	7
For the Chinese Miss.—			
S. Fletcher, Esq.	100	0	0
J. Burd, Esq.	50	0	0
Bury, Bethel Chapel	8	0	7
For N. Tea. Bethel and Haywood	20	0	0
New Road	20	1	2
Castle Croft	4	15	0
Halshaw Moor	147	10	8
For Nat. Tea. in Africa, Bosmau Bosman	15	0	0
Walmsley	7	0	0
Spring Head	5	3	1
Horwich	1	11	10
Pendlebury	4	11	0
Edgworth Moor	5	0	0
Ashton-under-Lyne	116	4	7
Mrs. Wareing, for Nat. Tea. J. Buckley and J. Wareing	20	0	0
Mrs. H. Crompton—			
For Ebenezer School.	10	0	0
For N. Tea. P. B. Doddridge and R. B. Knill	30	0	0
For Raro'onga	20	0	0
For Kurunman	20	0	0
For Chinese Mission.	20	0	0
Duckenfield	4	15	0
Bolton, Duke's Alley	74	10	8
Mawdesley-street	44	17	3
Oldham, Greenacres	18	6	3
Queen-st. Chapel	4	12	0
Hope Chapel	8	3	2
Hyde Chapel	8	15	0
	2956	18	2
Burnley	32	10	6
Blackburn. Bannister Eccles, Esq. (dec.)	100	0	0
Rochdale, per Mr. T. Southworth—			
Providence Chapel	70	18	3
St. Stephen's Church	30	1	7
Hall-fold Chapel	4	13	5
Ebenezer Chapel, Calderbrook	7	9	4
Less exps. 3*l.* 5*s.* 6*d.*	109	17	1
Lancaster	30	0	0
For Nat. Tea. S. Bell and M. Ormandy	10	0	0
	40*l.*		
Leicestershire.			
Claybrook, Rev. R. H. Johnson and Mrs. Dicey	2	0	0
Lincolnshire.			
Spalding	8	16	0
Spilsby, for the Chinese Mission, by Mr. W. Rose, Jun.	23	7	0
Boston	37	3	0
Per Rev. J. Pain—			
Horncastle	43	13	6
Alford	15	10	0
Spilsby	12	11	9
Welton	13	0	5
	84*l.* 15*s.* 8*d.*		
Wisbeach	27	0	0
For Chinese Mission, per Mr. C. Foyster	3	0	0
	30*l.*		
Lincoln, Zion Chapel	26	13	6
Newland Chapel	55	3	6
For Sch. in Cafferland	15	0	0
For Nat. Girl, Capp	3	0	0
For Chinese Mission	5	10	0
St. Peter's Chapel	3	14	6
Less exps. 1*l.* 10*s.* 6*d.*	107	11	0
Gainsborough	42	4	0
Middlesex.			
North Middlesex and South Hert. Aux. So.—			
Barnet	23	19	8
For Chinese Mission	4	19	0
Enfield—			
Lady Huntingdon's Chapel	4	15	0
Independent Chapel	107	9	9
Enfield Highway	3	2	8
Edmonton and Tottenham	40	9	0
For the Chinese Miss.	10	12	6
Ponder's End	29	17	10
	225	5	5
Brentford, Boston-road Chapel	44	17	3
Staines	28	5	6
Dr. Simmonds, for China	0	10	0
For Nat. Tea. J. S. Baker	10	0	0
For Rippon Porter and Mary Dexter, at Berhampore	6	0	0
For Native Schools	2	17	6
	47*l.* 13*s.*		
Willesden	4	16	6
Hammersmith, Georgeyard	26	0	0
Twickenham	8	0	0
Uxbridge, Congregational Church, Rev. W. Walford	8	9	8
Monmouthshire.			
Abergavenny, Teachers and Children of Castle-street Sunday-school, per Mr. J. H. Morgan, for the Chinese Mis.	5	0	0
Per Rev. H. Jones—			
Sharon, Penyeae	3	9	0
Sion, Rumney	3	0	0
Sirhowy Sunday-school	4	17	1
Mr. W. Lawrence, saved by abstinence from Tobacco	0	15	0
	12*l.* 1*s.* 1*d.*		
Norfolk.			
Auxiliary Society, per Mr. J. Coleman, on Acco.	150	0	0
Norwich, for the Chinese Mission—			
John Venning, Esq.	25	0	0
A Friend, per ditto	5	0	0
	30*l.*		
Lynn	16	4	0
Harleston	14	7	0
Mr. B. J. Crisp, for the Nat. Boy at Benares, Henry Taylor Crisp	3	0	0
Sunday-school Teachers and Children for Nat. Boy, Thomas Seamen, and Nat. Girl, Susan Priest	6	0	0
	23*l.* 7*s.*		
Northamptonshire.			
Crick	7	0	0
Rothwell	24	4	0
Oundle	22	16	6
Northumberland.			
Newcastle, Legacy of the late Mr. W. Windram, less duty	90	0	0
Newcastle Aux. Soc. per Mr. J. Finlay—			
Subscriptions	25	16	6
Rev. S. Meggison, for the Anglo-Chinese College	0	10	6
For Tynedale Female School, Travancore	10	0	0
Collections	91	7	10
Ladies' Association	8	5	8
For Native Girl, Ann Friend	1	10	0
Postern Chapel	22	17	8
For Native Student at Bangalore	10	0	0
St. James's Chapel	20	5	10
Mr. J. Mather, for China	1	0	0
Blyth	1	10	2
Branton	14	15	0
Alnwick, Rev. J. Rate	26	0	0
Glanton	6	3	0
Howden	5	3	0
Haydon Bridge	0	13	1
Warkworth	2	5	0

	£	s.	d.
Wooler	10	0	10
Rothbury	2	0	2
Less exps. 6*l.* 2*s.* 4*d.*	254	1	11
Alnwick United Secession Church, Rev. D. Paterson	33	0	0
Spittal, near Berwick, J. Burn and Friends	1	0	0
Berwick, Rev. Dr. Balmer	9	0	0
W. Ainslie, Esq. for the Chinese Mission	5	0	0
14*l.*			
North Shields	104	7	8
For the Chinese Mission	1	12	6
For Nat. Girl, Rachel Milne	3	0	0
For Native Schools	1	0	0
For Nat. Tea. William Hendry Stowell, Archibald Jack, and Ebenezer Young	30	0	0
140*l.* 0*s.* 2*d.*			
Nottinghamshire.			
Newark	20	10	5
Grantham	36	6	8
For Nat. Teacher	10	0	0
46*l.* 6*s.* 8*d.*			
Oxfordshire.			
Oxford	56	12	8
G. Davenport, Esq., for the Chinese Mission	5	0	0
61*l.* 12*s.* 8*d.*			
Henley	89	16	8
For N. Tea. O. Micklem	10	0	0
For Nat. Girls, S. Rowland and L. Jay	6	0	0
For Chinese Miss.—			
Miss Jane Fletcher	5	0	0
Mrs. F. Maitland	5	0	0
Other sums	10	13	0
126*l.* 9*s.* 8*d.*			
Chinnor	2	1	9
Kencot, Mr. J. Hewlett	1	1	0
Watlington	4	1	0
Rutlandshire.			
Uppingham	74	6	4
For Female Education	3	16	6
For Nat. Teacher, John Green	10	0	0
88*l.* 2*s.* 10*d.*			
Oakham	2	7	6
G. Finch, Esq. Burley Hall	5	0	0
7*l.* 7*s.* 6*d.*			
Shropshire.			
North Aux. Soc. per R. Gough, Esq.—			
Clive	2	15	7
Ellesmere	9	3	2
Hadnall	5	2	0
Market Drayton	17	6	7
Prees	5	7	0
Wem	53	4	2
For. Nat. Tea. David Simpson	10	0	0
Whitchurch	42	6	0
For Nat. Tea. E. J. D. Williams	10	0	0
Winstanswick	3	19	5
Wollerton	10	6	1
	169	10	1
Ludlow	31	17	10
Newport	41	18	11
For Mrs. Porter's School, Vizagapatam	1	17	2
43*l.* 16*s.* 1*d.*			

	£	s.	d.
Bridgnorth	38	19	6
For Nat. Tea. Samuel Barber	10	0	0
48*l.* 19*s.*			
Oswestry	65	4	11
Domgay	10	11	0
For Native Boy, John Griffiths	2	0	0
Sarney	5	14	4
83*l.* 10*s.* 3*d.*			
Shrewsbury	87	7	8
Dorrington	8	0	0
Minsterley	2	10	0
97*l.* 17*s.* 8*d.*			
Somersetshire.			
Bristol Aux. Soc. per R. Ash, Esq. for the Chinese Mission	299	6	6
Bristol, Tabernacle and Auvil-street Sunday-school	3	1	10
Crews Hole ditto	0	5	0
3*l.* 7*s.* 4*d.*			
Somersetshire Aux. Soc. per J. Bunter, Esq.—			
Bridgwater	46	8	2
For Nat. Boy, James Corpe	3	0	0
Bishop's Hull	7	2	6
Broadway	3	14	6
Chard	14	13	4
Fulwood	35	14	0
Glastonbury	14	7	6
Gilhampton	3	0	0
Horsington	6	14	8
Ilminster	10	0	0
Milborne Port	6	0	0
Norton	14	0	0
Othery	6	3	6
Somerton	4	15	1
Taunton	105	11	0
Sabbath-school Association, half year	18	10	5
A Friend, for the Chinese Mission	5	0	0
Wiveliscombe	14	4	6
Ditto, 1841	17	0	0
Wincanton	7	10	7
Shepton Mallet	7	7	7
	350	17	4
Bath, for the Chinese Mis. by the Rev. J. Owen—			
Mrs. Ames	20	0	0
Miss Owen	20	0	0
H. Sykes, Esq.	10	0	0
A Friend	10	0	0
J. G. Mansford, Esq.	6	0	0
J. Deare, Esq.	5	0	0
Dr. Dunlop	5	0	0
J. Edridge, Esq.	5	0	0
Mr. Holdich	5	0	0
Rev. J. Owen	5	0	0
Dr. Bell	5	0	0
Miss Blairs	5	0	0
Col. Crawford	5	0	0
Mr. H. Stothert	5	0	0
A female Servant	5	0	0
Other Sums	60	3	0
176*l.* 3*s.*			
Bath Aux. Society, on Account	20	0	0
Miss C. Western	4	4	0
Milverton	2	17	2
For the Chinese Miss...	1	2	10
4*l.*			
Staffordshire.			
North Aux. Soc. per Rev. W. Chambers, on Account	54	13	3

	£	s.	d.
Suffolk.			
Sudbury, Teachers and Children of Trinity Cha. Sunday-school, for the Chinese Mission	16	3	
Stowmarket, J. A. Webb, Esq., for the Chinese Mission	20	0	0
Bury St. Edmunds, Rev. C. Dewhirst	8	3	0
Surrey.			
Clapham-common, Mrs. B. Wilson, for the Chinese Mission	20	0	0
Kingston, on Account	37	0	0
Leatherhead	3	0	10
Mortlake	4	0	3
Norwood	44	7	8
For the Chinese Mission	0	14	0
45*l.* 1*s.* 8*d.*			
Guildford	19	8	7
Croydon	63	11	0
Haslemere	3	16	2
Wandsworth	36	10	11
For N. Girl. E. Hickson	3	0	0
39*l.* 10*s.* 11*d.*			
Farnham	20	10	6
Mitcham	28	3	7
Dorking	52	0	0
Richmond	40	7	0
Sussex.			
Aux. Society, per Rev. J. N. Goulty	409	12	8
East Grinstead, Sunday-school	1	4	0
Warwickshire.			
Birmingham, Capt. and Mrs. Moorsom, for the Chinese Mission	5	0	0
Coventry Branch, per Rev. J. Sibree—			
Atherstone	26	2	0
Bedworth	3	17	6
Chapel End	1	18	1
Coventry, West Orchard Chapel	42	17	9
For N. Tea. J. Jerard	10	0	0
For N. Girls, H. D. A. Hawkes and E. Parkes	3	0	0
For N. Boy, S. Reader	2	10	0
Vicar-lane Chapel	28	4	10
Kenilworth	12	0	5
Nuneaton	4	6	0
Stratford-upon-Avon	64	12	8
Stretton-under-Fosse	3	16	6
Warwick	50	11	7
Leamington	72	18	4
Less exps. 11*l.* 19*s.* 8*d.*	314	16	0
Smethwick	16	0	0
Westmoreland.			
Kendal, for the Chinese Mission, per Isaac Wilson, Esq.	10	0	0
Wiltshire.			
Avebury	2	5	6
Ramsbury	4	9	6
Trowbridge, Tabernacle	33	6	6
Warminster	40	1	0
For Nat. Girl, Margt. Stent	3	3	0
43*l.* 4*s.*			
Calne, for Mr. Birt's Station	10	0	0
Donations	3	0	0
13*l.*			

	£	s.	d.
Yorkshire.			
Barnsley, Mr. R. Birks, for the Chinese Mission	1	0	0
Gilling, Mr. Christian	1	0	0
Attercliffe, Mrs. Deakin..	5	0	0
Pudsey, Mr. W. Wade ...	1	1	0
York, per J. Backhouse, Esq., for Bechuana Mission	94	4	0
Appleton, Mr. M. Trowsdale	5	0	0
Miss Nelson.....	5	0	0
10*l.*			
Leeds Branch.....	128	2	0
For Wid. and Or. Fund	16	18	0
145*l.*			
Harrogate.....	13	4	2
North Riding Aux. Whitby	90	5	3
For Female Education	40	0	0
For Nat. Tea. Whitby ..	10	0	0
For Nat. Girls, S. M. Potter and M. Buchanan	3	0	0
J. Buchanan, Esq. for Bechuana Mission ...	5	0	0
For David, the Malagash Teacher	16	10	0
For Mrs. Dyer's School	1	4	0
Pickering	30	4	10
Kirby Moorside	3	9	3
Scarborough.....	94	14	0
For African Objects ..	20	0	0
For Female Educat...	2	0	0
For Native Schools...	1	0	0
For the Chinese Mis.	1	0	0
318*l.* 7*s.* 4*d.*			
West Riding, per W. Stancliffe, Esq.—			
Booth.....	6	6	6
Bradford Branch, on ac.	68	18	4
Hopton	66	10	0
For N. Tea. S. Walker	10	0	0
For Female Educat...	10	7	0
For Wid. and Or. Fund	10	7	0
Huddersfield, Highfield Chapel	96	3	0
W. Cliffe, Esq. ...(D.)	10	0	0
For N. Teas. W. Cliffe, B. Moorhouse, and William Samuel ...	30	0	0
For Houghton Sch. Quilon	20	0	0
For Nat. Schoolmistress, Sarah Boothroyd	10	0	0
For Nat. Girls, L. M. Hague and M. A. Browne	4	0	0
Ramsden-street Chapel	12	18	1
Marsden	1	11	0
Wakefield, per Rev. J. Kelly	4	13	0
Halifax, Sion Chapel...	65	7	2
A Churchman, for the Chinese Mission ...	5	0	0
Harrison-road Chapel...	14	2	6
For Nat. Girl, E. Obery	3	3	0
Pontefract	50	14	6
For Nat. Tea. Eben. Pontefract.....	10	0	0
	510	1	1
Per J. Yates, Esq.—			
Rotherham	86	18	1
West Melton	20	1	0
Interest.....	2	11	3
109*l.* 10*s.* 4*d.*			
Doncaster	48	10	1
Sheffield, &c. Aux. Soc. per J. W. Smith, Esq...	120	8	0
Hull and East Riding Aux.			

	£	s.	d.
per A. Levett, Esq.—			
Hull, Collections.....200	16	4	
For Nat. Tea. G. Lambert	10	0	0
For Nat. Girl, E. Kidd	2	5	0
For Nat. Boy, W. Hyde	2	10	0
Subscriptions	49	1	0
Ladies' and Juvenile Association	75	15	5
Beverley	70	13	0
For N. Tea. R. Levett	10	0	0
Cottingham	36	5	6
For Native School in India	10	0	0
Swanland	25	4	7
Driffield.....	14	8	0
Skipsea	14	0	7
Hornsea.....	6	3	5
South Cave	2	17	2
Elloughton	1	13	1
Beeford & Frodingham	1	10	6
Long Riston.....	0	16	0
Less exps. 26*l.* 17*s.*	507	2	7
York Central Aux. per T. Watkinson, Esq.—			
Public Meeting	19	13	8
For Nat. Tea. James Parsons.....	10	0	0
Salem Chapel 134	18	2	
For Native Schools...	1	15	0
Lendal Chapel.....	28	2	2
Goole	21	0	0
Great Ouseburn	26	5	3
Green Hammerton.....	8	16	4
For Chinese Mission	1	0	0
Howden.....	12	0	0
For Nat. Tea. James Bruce.....	10	0	0
Malton	38	3	4
Market Weighton	13	12	4
Northallerton	18	3	6
Pocklington	22	9	1
Ripon.....	9	12	0
Selby	28	16	4
Shipton.....	1	7	0
Tadcaster	17	8	6
Thirsk	21	7	9
For Fem. Education	1	1	0
Less exps. 14*l.* 2*s.* 5*d.*	431	9	0
Beverley, Mr. G. C. Tuting, for Native Student at Bangalore.....	12	0	0
WALES.			
North Aux. Society, per W. Williamson, Esq., Anglesea—			
Beaumaris	7	4	3
Berea.....	9	7	3
Cana	3	1	10
Amlwch.....	9	1	1
Hermon.....	1	5	2
Llanfair y Borth	1	1	0
Holyhead	21	13	3
Llandeusant and Llanfachreth.....	0	17	0
Llanerchymedd and Hebron	3	15	9
Horeb.....	2	0	2
Paradwys	2	19	6
Pentraeth	2	14	0
Soar and Shiloh	1	12	10
Salem.....	1	13	8
Sion	0	10	0
Flintshire—			
Buckley.....	10	0	0
Holywell	25	9	0
For Native School ...	1	0	0
Rhesycae and Salem ...	12	13	7
Waengalengoed	1	6	6
Llandegla	1	0	0

	£	s.	d.
Monmouthshire—			
Bala	5	10	3
Llanuwchlyn & Bethel	7	1	9
Llanergryn	6	0	6
Towyn	7	10	0
Less exps. 13*l.* 9*s.* 11*d.*	132	18	5
Caernarvonshire.			
Per Rev. W. Williams—			
Caernarvon	17	0	9
Bethesda	11	8	2
Bethel	5	5	0
Port Madog	3	17	7
Talysarn	3	15	3
Capel Helyg	2	9	11
Abererch	0	19	4
Llanhaiarn	1	3	6
Rhoslan.....	4	0	5
Ebenezer	2	6	0
Nevin	1	15	0
Beulah	2	5	0
Saron	0	16	0
Dwgyfylchi nr. Conway	2	15	8
Less exps. 6*l.* 16*s.* and 10*l.* for Col. Miss. Soc.	43	1	5
Denbighshire and Flintshire Aux. Soc.—			
Denbigh	21	14	7
For N. Boy and Girl at Berhampore ...	5	0	0
Pentrellynycymer	0	14	11
Ruabon	3	9	0
Ruthern	6	8	0
Rhosllanerygog	2	11	0
St. George.....	6	17	0
Wern	8	0	0
Llanrwst	5	14	9
Brwynog	0	19	11
Comel	1	3	8
The whole amount of the property of the late Mr. R. L. Miller	11	10	6
Nant-y-rhiw	1	17	4
Trefriw	5	17	10
St. Asaph	3	5	9
Holywell	7	16	6
Soar	0	16	6
Llong.....	0	15	11
Newmarket	3	1	4
Mostyn	6	6	6
Mold	14	0	2
Soughton Mountain ...	0	5	0
Tryddyn, a Mother and seven children, farthing per day ...	3	0	10
Less exps. 2*l.* 6*s.* 6*d.*	119	0	6
Llangollen, Mr. E. Cooper	1	0	0
Barmouth, Rev. E. Evans	5	13	0
Penal, Rev. G. Evans ...	5	12	11
Dolgelly, per Rev. C. Jones.....	7	11	1
Mr. Thos. Davies, (A.)	20	0	0
Montgomeryshire, per Mr. R. Tibbot—			
Aberhosan.....	6	6	0
Foel	1	13	4
Llanbrynmair	39	17	4
Llanerfil	1	11	4
Llanfair.....	14	17	6
Llanfyllin	28	1	9
Llanrhaidr	8	3	9
Llansaintfraid.....	5	13	0
Llanidloes.....	3	4	2
Main	3	11	8
Penllys	5	12	1
Sammah	4	6	5

	£	s.	d.
Sardis	4	0	8
Less 12*l.* for Brit. Miss.	114	19	2
Machynlleth	3	17	6
Brecon, Glamorgan-street Chapel	15	17	10
Per Mr. D. Williams—			
Brecon Plough	4	10	6
Talybont Sunday-sch.	2	1	2
Tabernacle ditto	0	17	0
Abereseir	0	3	10
Bychcoed	7	12	9
Cwmwysch	2	4	0
Tyncoed	1	0	0
Sardis	0	9	6
Libanus	3	10	0
Soar	0	8	6
Bethania	0	7	2
Ebenezer	0	7	0
Twedyrhywdalar	2	10	9
Beulah	1	5	8
Moriah	1	1	6
Llanwortyd	0	15	3
Tatschan	0	5	0
Builth	4	18	5
Talgarth	3	14	0
Ystradvellte	1	13	4
39*l.* 15*s.* 4*d.*			
Cardiganshire, per Rev. D. Davies—			
Hebron	16	1	2
Nebo	7	0	0
Tynygwndwn	3	12	1
Horeb	12	18	1
Pencader, &c.	17	1	10
Ffaldybrenin	8	5	5
Cappel Mair	11	0	9
Per Rev. J. Saunders	7	10	7
Llanbadarn	4	13	9
Trewen	11	12	2
Rhydybont	10	8	0
Penrhywgaled	19	0	2
Penycae	1	14	8
Saron	6	13	4
Neuaddlwyd	8	17	0
Less exps. 12*s.*	145	17	0
Cardigan, Hope Chapel	25	18	6
Carmarthenshire, per Rev. D. Rees—			
Hermon	4	1	7
Carmarthen College	4	0	0
Llanedi	10	10	0
Cross Inn	8	12	6
Bethlehem, near Llangadog	2	7	9
Llangadog	3	16	9
Milo	1	1	1
Abergorlech and Crygbar	7	1	4
Llandilo and Llansadwrn	16	13	6
Sardis and Kidwelly	1	9	0
Nazaret and Crwbin	1	5	1
Carmel, Rehoboth, and Jerusalem	5	6	1
Hermon	2	6	0
Ramah	0	11	1
Salem	1	10	4
Brynsion and Capel Evan	3	5	10
Cana	3	16	0
Bwlchnewydd	2	7	6
Ffynonbedr	5	0	0
Llanybri	1	11	0
Smyrna	0	12	8
Llanstephan	0	11	0
Penygraig	4	7	0
Carmel Llansadwrn	0	11	7
Panteg and Peniel	21	1	5
Trelech and Blaenycoed	31	14	3
Carmarthen, Lammas-street	45	19	8
Llanelly, Capel Als	10	12	8
Bryn Siloa	4	2	0
Park-street	14	10	6
Henllan	24	2	0
Llanbordy	10	0	2
Bethel	4	14	1
Soar	3	14	0
Carvan	4	7	0
Llwnygwydd School	1	5	4
Less exps. 10*s.* 8*d.*	268	7	1
Glamorganshire, per Rev. E. Griffiths—			
Canaan Chapel	5	0	0
Hirwaun	1	10	0
Taihirion	0	11	0
Bethania, Dowlais, 1842	12	4	6
——— 1843	10	14	0
Ebenezer, Aberdare	1	10	0
Ebenezer, Swansea	18	8	7
Sketty	1	5	9
Neath, Summerfield Ch.	17	4	8
Zoar Chapel	11	11	3
Godrheyrhos	1	0	0
Merthyr Zoar	3	0	0
Bridgend	1	0	0
Coity	0	14	6
Less exps. 1*l.* 12*s.*	84	2	3
Ebenezer Cefn Coed y Cymar, for the Chinese Mission	1	7	5
Pembrokeshire, Welsh Branch—			
Llwynyrhwrdd, for 1842	7	15	6
——— for 1843	4	4	0
Llansylio	2	6	0
Glandwr	28	0	0
Penygroes	22	10	0
Hebron	18	13	6
Nebo	13	0	0
Fishguard	3	19	2
Rehoboth	1	0	0
Rhosycaeran	7	2	1
Trefgarn	7	2	6
Pencwm	2	17	6
St. David's	9	8	5
Bridgend	5	2	2
Solva	16	11	1
Less exps. 16*s.* 11*d.*	148	15	0
Pembrokeshire, English Branch—			
Haverfordwest Tabernacle	103	16	0
Albany Chapel	29	0	7
Keyston	4	0	7
Pembroke	11	11	0
Pembroke Dock	27	0	0
St. Florence	1	7	6
Templeton	4	10	0
Tenby	17	4	0
Tier's Cross	1	1	0
Wolfsdale	3	0	0
Less exps. 23*l.* 6*s.* 3*d.*	179	5	5
Per Rev. H. Davies—			
Narberth	14	0	0
Bethesda	4	1	0
Less exps. 10*s.*	17	11	0
Rhayader, per Rev. R. Thomas	3	3	0
SCOTLAND.			
Kennethmont Parochial Society	1	0	0
Craigdam, for the Chinese Mission	3	0	0
For Nat. Tea. James Craigdam, half year	6	0	0
9*l.*			
Aberdeen Female Auxiliary Society	44	1	4
Edinburgh Aux. Society, per G. Yule, Esq.—			
New Castleton United Association Cong.*	3	0	0
Biggar, United Association Cong. for Nat. Teacher	10	0	0
J. Irving, Esq.	1	0	0
Rev. R Machray	5	0	0
Mr. G. Yule	1	1	0
Mrs. Dr. Buchanan	2	0	0
J. Gibson, jun., Esq.	5	0	0
Rev. Dr. Peddie	0	10	6
Miss Smith	0	10	0
Rev. Dr. Paterson	1	0	0
Capt. Clephan, R.N.	0	5	0
M. Watt, Esq.	0	10	6
Rev. Dr. J. Brown	0	10	0
Dr. Keith	1	1	0
R. Kinniburgh, Esq.	0	10	6
Rev. H. Grey	1	0	0
Miss D. Viner	1	0	0
Admiral J. H. Tait	0	10	0
J. B. Tod, Esq.	0	10	6
Mrs. Hair	0	5	0
Mr. W. A. Thomson	0	10	6
Collected by Mrs. Farquharson—			
Miss M'Callum	0	5	0
Mrs. A. Fraser	0	5	0
Mrs. Clephan	1	0	0
Miss Macleod	0	10	6
Major Gen. Macleod	5	0	0
Miss H. Blair	1	0	0
Miss Matheson	0	10	0
Mrs. Macleod	5	0	0
Mrs. Farquharson	2	0	0
For the Chinese Mission, M. W. Tait	5	0	0
Mr. A. Easton, *dec.* per Miss Easton	5	0	0
A Friend, per ditto	1	0	0
For Africa, Mr. W. Tait	5	0	0
Legacy of P. Macfarlane, Esq. late of Alloa, less expences	26	0	0
Argyle-square Auxiliary Society, less Magazines and other expences 2*l.* 18*s.*	25	0	0
Misses Muir, for Mrs. Campbell's Female School, Calcutta	2	10	0
Mrs. Muir, for the Chinese Mission	10	0	0
Misses Muir, ditto	8	0	0
138*l.* 15*s.* 6*d.*			
Per Rev. G. D. Cullen, Leith, additional—			
Mrs. Forrest	5	0	0
Miss Forrest	1	0	0
Mr. Forrest	1	0	0
Miss Brown	0	10	0
7*l.* 10*s.*			
Friends in Edinburgh and Leith, per Rev. G. D. Cullen, to defray the extra expense of an Itinerancy in Bengal, during the cold season, by the Rev. A. F. Lacroix, and two Native Preachers, including the public collection at the close of Mr. Lacroix's lectures in Edinburgh.	40	0	0

	£	s.	d.
Dalkeith, First Secession Church	10	0	0
Ditto Sabbath-school	2	0	0
Congregational Church	8	9	0
Friends at Newbattle	0	11	0
Glenae House, Major and Mrs. Dalzell	2	2	0
Ditto, for Chinese Mis... 5*l.* 16*s.*	3	14	0
Stewartfield, Rev. N. M'Kechnie	5	0	0
Forres, Congreg. Ch. and Sabbath Schools	2	6	0
Inverkeithing	3	0	0
For Nat. Tea. 13*l.* 10*s.*	10	10	0
Dundee, E. Baxter, Esq. for the Chinese Mission	20	0	0
Ward Chapel	10	0	0
Ditto Vestry Sab. School 11*l.* 3*s.*	1	3	0
Per Mr. G. Rough—			
For N. Tea. David Russell and Wm. Baxter	20	0	0
Mrs. Wright, for China	5	0	0
Mr. G. Rough, ditto	1	0	0
Mr. G. Rough and Children of Onion-st. Sab. Sch. for School at Nagercoil	2	0	0
28*l.*			
Montrose, Indep. Chapel	3	0	0
Inverness, a Lady, per Rev. J. Kennedy, for the Chinese Mission	1	0	0
Kinross, R. F. for the Chinese Mission	5	0	0
Glasgow, Aux. Soc. per J. Risk, Esq.—			
Subscriptions	72	9	10
George-street Society for religious purposes, for 1842	20	16	6
——— for 1843	46	1	6
Beith, Relief Church	5	0	0
Blantyre Works, Sab. Morning School	1	0	0
Campbelltown, Relief Church	5	0	0
Kilsyth, Mis. Soc. for the Chinese Mission	2	0	0
Collections after Lectures by A. F. Lacroix, less expenses, 9*l.* 17*s.*	7	16	11
Braidwood Prayer-meeting	1	0	0
Ladies' Aux. Soc. per Miss Fullarton	50	0	0
Less exps. 4*l.* 7*s.*	206	17	9
Orkneys Miss. Soc. per Rev. D. Ramsay—			
For training Nat. Teachers, under the care of Mr. M'Kean, Tahiti	10	18	0
For Nat. Tea. Ramsay Paterson	18	19	10
29*l.* 17*s.* 10*d.*			
Per Mr. J. Bower—			
Perthshire Miss. Soc. for the Chinese Mission	30	0	0
Miss Melis, Mundy	0	12	0
Mrs. M'Millan	0	5	0
30*l.* 17*s.*			
Jedburgh Congregational Church	1	0	0
Ancrum, for the Navigators' Mission	3	0	0
Spittal by Hawick, Mr. J. Turnbull	2	0	0
Balmacarra House, Lochalsh, J. W. Lillingston, Esq., for the Chinese Mission	50	0	0
Auchenbowie and Plean B. and M. Soc	1	5	0
Falkirk, Anonymous	1	0	0
Thurso, per Mr. G. Robertson	1	1	0
Ditto for the Chinese Mission 3*l.* 2*s.*	2	1	0
IRELAND.			
Hibernian Aux. Soc.—			
Balanee, 1842	28	6	6
Subscriptions, &c	57	18	2
Dublin, York-street Cha.	134	0	0
For Nat. Tea. Jacob Geohegan	10	0	0
Zion Chapel	47	17	0
For Nat. Girl, W. H. Cooper	1	7	0
Ladies' Auxiliary	8	7	0
For Nat Teas. G. Hamilton, B. W. Matthias, and C. Seymour	30	0	0
Juvenile Society	6	0	0
Drumeondra Retreat	4	12	0
Kingstown	4	6	2
Salem Chapel	3	7	8
Chapelizod (2 years)	3	3	6
Plunket-street	1	10	0
Coll. by Miss Franks, Leeson-street School	7	0	0
Annual Meeting	4	0	2
Sundries	2	5	0
Agherton Adult School, for School in India	10	0	0
Armagh	2	0	0
Ballymena	1	3	0
Ballyshannon	2	15	0
Belfast	15	3	7
Boyle	1	1	0
Bundoran	0	18	6
Carlow	2	15	6
Carnew	0	14	6
Cootchill	1	0	0
Cork	56	3	6
For Nat. Girls, Catharine King and Harriet Burnet	6	0	0
Donegal	2	10	0
Down	11	6	7
Drogheda	1	0	0
For Nat. Boy, Samuel Boyd	1	10	0
Dungarran	12	4	0
Faughan, for Nat. Tea.	10	0	0
Limerick	31	12	2
Londonderry	14	17	0
Mallow (2 years)	10	15	0
Moy	3	10	0
Newry	3	11	10
Newtown Limivady	4	0	0
Portstewart	2	4	0
Richhill	1	12	6
Ross	3	5	0
Sligo	29	0	0
Tralee	4	0	8
Tyrone	36	5	9
Waterford	1	18	4
Wexford	1	18	6
Youghall	6	0	0
For the Widow and Family of the late Rev. J. Williams, (See Mag. for *Nov.* 1842) (*For the Chinese Mission.*)	67	8	2
Association, York street, Dublin	56	0	0
Cork	10	7	6
Limerick, Rev. Dr. Townley	5	0	0
Agherton Adult School	4	0	0
The Countess of Aldborough	5	0	0
Miss Berry	2	0	0
Mrs. Cherry	0	10	0
Lieut. Clifford, R.N.	1	0	0
A Friend	1	0	0
Ditto, per Rev. J. Hands	2	0	0
Ditto, per Rev. F. F. Trench	1	0	0
Miss Gabbett	0	10	0
Mrs. Irvine	0	10	0
Admiral Oliver	1	0	0
Mrs. Oliver	1	0	0
M. Pollock, Esq	3	0	0
The Countess Rathdowne	1	0	0
J. G. Smyly, M.D.	5	0	0
Sundries	1	9	0
Rev. F. F. Trench	1	0	0
816*l.* 12*s.* 9*d.*			
JERSEY.			
Per Rev. F. Perrot	6	0	0
Congregational Church, Rev. W. J. Unwin	26	6	0
Miss Metivier, for Nat. Girls, Elizabeth Faithful and Ann Peaceful	4	0	0
GUERNSEY.			
Auxiliary Society	82	11	8
Eldad Chapel	15	7	3
For Chinese Mission—			
Rev. W. Wild	5	0	0
Mrs. Wild	5	0	0
New-street	22	0	0
From Eldad and New-street Chapels, 5*l.* each, for a School in India, to be called Sarnian School	10	0	0
Less exps. and premium, 11*l.* 18*s.* 11*d*	128	0	0
GENEVA.			
Col. Tronchin, for the Chinese Mission	8	0	0
ROTTERDAM.			
Ladies' Aux. Soc. for the Chinese Mission	5	5	0
ST. PETERSBURG.			
For General Purposes	121	17	3
For the Chinese Missn.	22	4	10
For Native Schools	16	0	3
For Native Teachers	13	6	11
For Wid. & Orph. Fund 195*l.* 2*s.* 2*d.*	21	12	11
EASTERN CANADA.			
Montreal, per Rev. H. Wilkes	20	15	1
UNITED STATES.			
Marblehead, Mr. W. Reed (L. S.)	10	0	0
ST. HELENA.			
Per Capt. D. O'Connor	5	0	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

Tyler & Reed, Printers, 5, Bolt-court, London.

I-7 1842/1843
Missionary Magazine and Chronicle
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